

Introducing
Darul-'Uloom Karachi



Founder
Mufti-e-A'zam Pakistan Maulana Muhammad Shafi Sahib.



بسم الله الرحمن الرحيم

Introducing

Darul-'Uloom Karachi

Under the guidance of

Hadrat Maulana Muhammad Rafi Usmani Sahib
President of Darul-Uloom Karachi

Comiled by

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Ustadh, Jamia Darul-Uloom Karahi

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**Introducing
Darul-Uloom**

Photographic View



Reception, Telephone Switchboard and other Managerial Offices

**Introducing
Darul-Uloom**

Photographic View



A view of the simple but elegant office of Hadrat Mufti Muhammad Rafi Usmani Sahib, President of Darul-Uloom Karachi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Darul-Uloom, Karachi is a link from the hallowed chain of sanctuaries devoted to religious education established in this subcontinent by some rightly guided servants of Allah to brave through the dark night of British imperialism and to ensure that the torches of the *Deen* of Islam remain alight. The founders of Darul-Uloom, Deoband, Hadrat Maulana Muhammad Qasim Nanautawi and Hadrat Maulana Rashid Ahmad Gangohi and their colleagues, may Allah have mercy on them all, were active participants in the Jihad of 1857 A.D. that was waged against the British occupation forces. But, once the British political power stood established despite the challenge, they realized that the battlefield had changed. The British had shuffled their strategic plans. Backed by elaborate preparations, they were now trying to go beyond the political subjugation of Muslims. They were working for the intellectual subjugation of Muslims as well. To implement this agenda of total slavery, they promptly sensed, the British colonist was introducing a system that was designed to build bases in the minds and hearts of Muslims for the ultimate supremacy of the western way of living and thinking. Alerted to this sinister design, these blessed souls set aside their sword and took to the defensive trenches of the Madrasah, a task to which they devoted their entire lives so that Islamic Sciences could remain safe for the future generations. The task was tough and conditions were hostile, so much so that all possible avenues of earning an honest living were shut close on those who had opted to serve Islamic sciences as their life work. To this threat, they responded valiantly, eating grass and wearing rags, and went on to lay the foundations of the Darul-Uloom, Deoband. It was from here that they brought forth a large group of daring and undaunted 'Ulama who had the class to say no to the material glamour of the world of their time and who remained content with

their mud houses and cramped holes to live in, and study at. It was within the confines of such modest surroundings that they kept shielding the light of Islamic religious sciences from being extinguished by unfriendly winds of time. Their objective was to ensure that, under this period of political dependence, Muslims are not made to leave Islamic injunctions and values they must observe in their way of life, morals, religious obligations and mutual dealings and, God forbid, do not go about following the ways of others instead. And underlying therein was their fond wish that, should Muslims have their political power back into their hands at some time in the future, they would find the blessed Faith brought by the great benefactor of humanity, Sayyidna Muhammad al-Mustafa, the Rasul of Allah ﷺ, preserved in its correct original form. Thus, as a result of their efforts, the great intellectual breakthrough achieved by their erstwhile predecessor, Hadrat Shah Waliyyullah Muhaddith Dehlawi رحمه الله عليه, the effects of which had started withering away, now returned in full bloom.

Darul-Uloom, Deoband came to be the nursery of great men of knowledge, excellence, intellectual depth, adherence to Sunnah and the practice of abstinence and piety. Armed with chaste qualities of character and vision, their emergence on the scene reminded people of the models set forth by the trail-setting generation of the Sahabah and Tabi'in. Such was the beneficence of their teaching, training and call that no part of the sub-continent was left without having benefited by it. Certainly great was the intellectual advancement they made and the moral grooming they imparted. They were the ones who removed the complex dichotomy that allegedly existed between the Shari'ah and Tariqah, a legacy of the age of decadence which has afflicted Muslims for a long time. Led by Shaikh al-Hind, Hadrat Maulana Mahmudul-Hasan, this sincere struggle of those 'Ulama played an unforgettable role in delivering India from British bondage.

Then, the conclusive struggle for the establishment of Pakistan made by Shaikh al-Islam 'Allamah Shabbir Ahmad Usmani, Shaikh al-Hadith Hadrat Maulana Zafar Ahmad Usmani and Mufti-e-'Azam Pakistan Hadrat Maulana Mufti Muhammad Shafi Sahib was historic. Initiated with the approval and blessings of the wise counselor and renovator of the Muslim community, Hadrat Maulana Ashraf Ali Thanawi, it was no less a gift from the same Darul-Uloom,

Deoband.

When Pakistan stood established and sovereign political power came into Muslim hands, it would have been only proper if, first of all, a system of education that matched the elemental nuances of an Islamic state was introduced in the country. This would have been a system which aimed at providing the education of Qur'an and Sunnah in all its perfection, as well as an equally perfect education and training of modern sciences and arts – of course, cleansed of any anti-religious content or bias. Had this been accomplished, the ill-fated gulf between secular and religious education would have stood all bridged at the very outset. At that stage, it was clear that the model of the Darul-Uloom established under duress at Deoband in India during the secular, even anti-religious, period of British rule was not sufficient. And there was no room here for the subordinated education of Aligarh. Also, not enough was the educational approach of the Nadwa where only history and literature were singled out to be the core and pivot of Islamic studies at the cost of the rest of Islamic sciences. What the country needed at that time was an all-embracing system of standard education and training, in all its perfection, featuring the two kinds of education, the religious and the worldly, under one roof. But, it is unfortunate that Pakistan has been going through a tug of war between different parties and interest groups from the very beginning to the present. The result is before us. During the last half-century, not simply education, even the system of law and government in our country has failed to respond to the desires of Muslim masses in any real sense.

The outcome is that education in our schools and colleges is still dragging on the trail left by the British masters, churning out office workers instead of experts in the sciences and arts – though, in an ever-declining state of affairs. As for standard religious education and grooming, it is either not allowed there or is allowed only cosmetically.

In addition to that, it is an undeniable fact that knowledge – Islamic knowledge in particular – goes hand in hand with the following of Sunnah and the spirit of the great forbears of Islam. Unless one is trained and groomed to imbibe in one's person, their ways and temperaments, no matter how high one has reached in knowledge, intellect and research, one carries no weight in the sight

of Islam.

The system of education instituted by the British in the subcontinent has, during the last one hundred years, poisoned hearts and minds to a degree that is alarming. Facing this challenge, even if we introduce a curriculum of Islamic sciences in the existing public schools, how are we going to plant the modality of standard religious grooming in that system. This modality is marked by adherence to Sunnah and faith in the paramount status of the early righteous elders. This is an essential ingredient, a hereditary hallmark and spirit of Islamic schools, and could not be easily transferred to current public schools of our time. Any effort to make this possible at its best would call for a long-drawn and highly organized struggle. Unfortunately, no signs of success in this venture seem to be visible now, or in the near future. Therefore, unless the public school system at large comes to imbibe this standard religious temperament and taste, religious education cannot be postponed for the sake of a vague hope – and wherever something like this has been done, common Muslims have suffered and their pathetic condition is before us all.

So, these were some reasons why the 'Ulama and the large community of Muslims who feel and act for the protection of their faith found it necessary to establish classical Islamic schools in Pakistan and see that they continue playing their functional role in the society.

The Establishment of Darul-Uloom at Karachi

After his migration to Pakistan, Hadrat Maulana Mufti Muhammad Shafi had made two objectives the sole purpose of his life. The first was to struggle for the implementation of the Shari'ah of Islam in Pakistan while the second objective was to establish a Darul-Uloom at Karachi which was to be a befitting institution of higher Islamic learning in a metropolis.

The first two years were consumed in formulating the Objectives Resolution that now forms part of the Constitution of Pakistan and in striving for an Islamic constitution of the state. The struggle was laced with grave handicaps and the essential support needed in the effort was meager. But, the aim was so important that he remained preoccupied with it in a degree that nothing effective

could be done to establish the projected Darul-Uloom.

At the time Pakistan was established as a sovereign state, Karachi had two distinctions. It was the capital of Pakistan, and the city of millions of Muslims. But, it had no central institution that could take care of the religious needs of its enormous population. Therefore, it was necessary to establish such an institution. For this reason, Mufti-e-A'zam Pakistan Hadrat Maulana Mufti Muhammad Shafi, placing his total trust in Allah and ignoring the lack of advance support for the project, went ahead and established an Islamic Madrasah in an old school building located in Nanakwarah. He had two teachers and a few students there. The name given to the project was Darul-Uloom Karachi. It was established in Shawwal, 1370 corresponding to June 1951.

Once Darul-Uloom was established, students started converging in from all provinces and districts of Pakistan. In addition to that, students from India, Burma, Indonesia, Malaysia, Afghanistan, Iran, Turkey and other Islamic countries also started coming here. *Alhamdulillah*, from this modest start, it was within a very short span of time that Darul-Uloom Karachi turned into a fortified fortress of Faith in the Muslim world. It became the home of the seekers of the knowledge bequeathed by the Holy Prophet (ﷺ), a virtual pivot for those who would carry the call of Islam universally. Such was the rush of students that the fairly large school building became too small. At that time, something turned up as sheer grace from Allah Ta'ala. The constant prayers of Hadrat Mufti Sahib were answered. And his true concern for this center of Islamic learning found its base. A 56-acre plot of land located in Korangi, along with a two-storied building, cemented well and diesel engine, was donated to Darul-Uloom for the good pleasure of Allah by Janab Haji Ibrahim Dadabhoy of South Africa. May Allah accept his gesture and reward him in the best possible manner here in this world and in the Hereafter.

On this donated property, another concerned Muslim, Haji Abdul-Latif Bawany *Marhum* spent a sum of one hundred thousand rupees personally and on behalf of his family as well as fifty eight thousand rupees collected from his friends. This helped raise the necessary structures for the institution. May Allah bless him with the best of rewards in both the worlds. So, it was on the fifteenth of Sha'ban 1376 corresponding to March 17, 1957 that the Darul-Uloom shifted

to the present buildings in Korangi. Left behind in the old Nanakwarah building were departments of Hifz, Nazirah, Tajweed and Qira'ah.

Darul-Uloom Karachi is a great center of education and training in religious sciences. This is the Darul-Uloom that has produced thousands of scholars, Hadith masters, Qur'an commentators, jurists, writers, judges, Fatwa authorities, men of Allah, *mujahids* in the way of Islam and the carriers of its message. Thus, the contribution made by Darul-Uloom to the preservation and dissemination of *Deen* consistently is significant. In a world consumed by material concerns, this home of knowledge and wisdom is a tower of light for all those who need it. And praised be Allah for that.

Muhammad Rafi Usmani

President, Darul-Uloom Karachi

The Constitution of Darul-'Uloom Karachi

[Registered and approved by a resolution of the Board of Governors, Darul-'Uloom Karachi. Officially recognized by the Government of Pakistan under the Law for Institutions, Article 21, 1860 A.D. Also recognized by the Ministry of Finance, Federal Government of Pakistan under the Income Tax Law Notification Number 19, vide Article 15/D of the Law, and its subsidiary Article I of 1944]

(As modified in the meetings of the Board of Governors, Darul-'Uloom, Karachi held on 16 Jumada al-Ula 1395 Hijrah and 18 Dhu al-Qa'adah 1396 Hijrah and 2 Rabi' al-Thani 1406 Hijrah and 3 Sha'ban 1406 Hijrah/ 13 April, 1986 A.D.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عباده الذين اصطفى

Article 1 – The Name of the Institution

The name of this Institution shall be "Darul-'Uloom Karachi" and its registered Office shall be located at Karachi.

Article 2 – The Aims and Objectives of Darul-'Uloom

The Aims and Objectives of Darul-'Uloom shall be as follows:

- (A) – Promotion and Publication of religious sciences [*Qur'an, Hadith, 'Aqa'id, Fiqh*] and the body of knowledge related to them for the benefit of Muslim masses.
- (B) – Making arrangements to impart the teaching of *Qur'an, Hadith, Fiqh* and '*Aqa'id* in a manner as would be comprehensive and research-oriented, and fully cognizant of contemporary needs and requisites in order that experts in religious sciences could be produced through the system.
- (C) – Besides the all-embracing completion of required courses in religious sciences, Darul-Uloom shall train, groom and produce subject specialists. They would have acquired perfect expertise in major departments of religious studies whereby they could confidently render distinctive services in a particular area, such as, Judiciary (*Qada*), Promotion (*Tabligh*), Ruling (*Ifta'*), writing and compilation.

Dar al-Ifta'

- (D) – The establishment of Darul-Ifta' through which the general body of Muslims could have the facility of finding out the correct information about the injunctions of the Shari'ah.

Dar al-Tabligh

- (E) – The establishment of Dar al-Tabligh through which the religious sensitivity of common Muslims could be awakened and the quality of their personal and social life made better in the light of correct Islamic injunctions.
- (F) – The establishment of night schools through which educated Muslims who did not acquire religious knowledge formally could be oriented with essential requisites of Islam.
- (G) – Making special arrangements to provide for moral and religious grooming of all students who are related with Darul-Uloom in any

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Photographic View



Old Masjid, Jamia Darul-Uloom Karachi.

Introducing Darul-Uloom

Photographic View



An inviting view of the administrative offices along with a photographic coverage of water flowing out like a miniature waterfall coming out from the large well

Administrative offices of Darul-Uloom, an exterior view with spacious lawn, wide passageway, park and trees.



Some administrative offices and consultation room, a photographic view

capacity.

- (H) – Taking any other initiatives that are necessary in the interest of wider dissemination of Islamic teachings or help in the fulfillment of the objectives stated above.

Article 3 – Finances of Darul-Uloom

- (A) – The fulfillment of the financial needs of Darul-Uloom shall depend on the notice and assistance of Muslims at large.
- (B) – In this connection, every such assistance shall be avoided as is likely to weaken the objectives and creed of Darul-Uloom.
- (C) – To achieve the objectives stated above, Darul-Uloom shall invariably adhere only to means that are approved or allowed in accordance with the Shari'ah of Islam and are compatible with the dignity of a religious institution of higher learning.

Article 4 – Board of Governors

The administration and management of Darul-Uloom shall be entrusted with a Board which shall be called the Board of Governors and which shall have a maximum of thirteen members including the office bearers.

Article 5 – Office Bearers

The Board of Governors shall have the following office bearers who will also continue to be members of the Board:

- (1) President (2) Vice President (3) Secretary (4) Treasurer

OFFICE BEARERS: POWERS AND DUTIES

Article 6 – PRESIDENT:

The powers and duties of the President shall be as follows:

- 1– The President shall oversee and protect the aims, objectives and creed of

Darul-Uloom.

2- The signature of the President shall be mandatory when withdrawing Darul-Uloom funds deposited for safe keeping in a bank under the names of the President and the Treasurer.

3- The President shall give the final approval to bylaws for Darul-Uloom.

4- The President shall exercise all executive powers on behalf of the Board of Governors except when restrictions have been placed on this general rule by the Board.

5- Without compromising the generality of Article 6.4, the President shall have the following discretionary powers:

(A) – The President shall have total discretionary jurisdiction over all departments of education in Darul-Uloom.

(B) – The President shall have powers to appoint, dismiss, promote and demote teaching and administrative staff of Darul-Uloom and to institute the necessary administrative arrangements for efficient performance of duties assigned to them.

(C) – All donations for Darul-Uloom – in cash, commodity or things, or in the form of endowed land or property, whether moveable or immovable – shall be received for Darul-Uloom under the signature of the President of Darul-Uloom. Similarly, the President shall have the power to conduct all internal and external administrative business of Darul-Uloom as related to Karachi Municipal Corporation, Karachi Development Authority, Small Causes Civil and Criminal Courts, High Court, Supreme Court, Public Treasury, Income Tax, Mukhtarkar, Registrar and all other government or public offices. For this purpose, he will present himself personally or authorize an attorney at law or an employee of Darul-Uloom to visit the relevant office and pursue the case of Darul-Uloom. The President shall sign all documents concerning the lease and tax etc. in his capacity as the Custodian or Administrator of Darul-Uloom. If the endowed or non-endowed property of Darul-Uloom has to be sold,

then, subject to staying within the limits of the Shari'ah and having the permission of the Board of Governors, he will have the authority to sell that property, fulfill all legal requirements in this connection and receive the amount on behalf of Darul-Uloom. Likewise, the President of Darul-Uloom shall also have the power to purchase any moveable or immovable property, in the interest of Darul-Uloom and with the approval of the Board of Governors, make all functional arrangements in this connection and disburse its payment from Darul-Uloom funds.

6- The President shall have the authority to entrust one of his powers to an individual or sub-committee.

Article 6 (A) – VICE PRESIDENT

The powers and duties of the Vice President shall be as follows:

- (1) – The Vice President shall be in charge of all intellectual and research contributions of Darul-Uloom except that the Board of Governors makes any addition, deletion or change in his powers and duties.
- (2) – The Vice President shall exercise the powers of the President in his absence.

Article 6 (B) – SECRETARY, Board of Governors

The duties of the Secretary, Board of Governors shall be as follows:

- (1) – Call a meeting of the Board of Governors as advised by the President and make the necessary arrangements.
- (2) – Prepare minutes of the proceedings of the Board of Governors.

Article 6 (C) – TREASURER

- (1) – The Treasurer shall maintain the accounts of Darul-Uloom as laid out by the Board of Governors or as directed by the President.
- (2) – The Treasurer will deposit the reserve funds of the Institution in a Bank approved by the Board of Governors.

Article 7 – POWERS OF THE BOARD OF GOVERNORS

- (A) – All powers relating to the funds, properties, administration and management of the Institution shall be vested in the Board of Governors.
- (B) – The Board of Governors can delegate a part of its powers to a sub-committee, office bearer or member.
- (C) – The Board of Governors shall have the power to fill a vacancy created in its ranks because of resignation, expulsion or death.
- (D) – If the conduct of a Member is, God forbid, openly harmful for Darul-Uloom and there is no way it could be corrected, then, the Board of Governors can cancel his membership by a two-third majority.
- (E) – The Board of Governors shall have the power to amend the constitution of Darul-Uloom but not the right to make any amendments in its Aims and Objectives. For any amendment made in the Constitution under this Clause, approval for it shall be taken from the Central Board of Revenue or the Federal Government in advance.
- (F) – The Board of Governors shall have the right to enact bylaws and regulations for the purpose of a proper management of Darul-Uloom.
- (G) – The quorum of the meetings of the Board of Governors shall be that of five individuals or one third of the total number of members (whichever exceeds).

Article 8 – DARUL-ULOOM FUNDS

- (A) – All moneys belonging to Darul-Uloom shall be deposited in a scheduled bank which has been chosen by the Board of Governors for this purpose and which shall be clearly informed in writing that no interest should be applied on the deposited amount.
- (B) – The Bank Account shall be opened on behalf of Darul-Uloom with the President and Treasurer being the joint signatories.

- (C) – To withdraw money from the Bank, joint signatures of the President and Treasurer shall be necessary.
- (D) – The annual accounts of Darul-Uloom shall be maintained and processed in accordance with the lunar calendar from Sha'ban 16 to Sha'ban 15 and shall be audited every year by a recognized Chartered Accountant that has been approved by the Board of Governors.
- (E) – All capital funds, property and income shall be owned by Darul-Uloom exclusively and shall be spent in the best interest of Darul-Uloom only. And no part from it could ever be transferred to any member of the Board of Governors, or his relative, as profit or bonus.
- (F) – Only a twenty five per cent portion of the total amount of the income of Darul-Uloom, inclusive of donations, or Rs. Ten thousand (whichever of the two amounts is lesser), could be set apart¹ from recurring use as Reserve Fund. And should it be necessary on some occasion to set apart capital amounts larger than this, it will be invested in N.I.T. Units,² or some other non-interest-bearing Scheme of the Government and relevant information to this effect shall be given to the Income Tax Commissioner.

Article 9 – **The MASLAK (Creed) of Darul-Uloom**

The Maslak of Darul-Uloom shall be as follows:

- (A) – The Maslak of Darul-Uloom shall be in accordance with the Beliefs ('Aqa'id) of the *Ahl al-Sunnah wa al-Jama'ah* (Muslim majority following the *Sunnah* of the Holy Prophet ﷺ and the practice of his *Sahabah*) and the Hanafi jurisprudence (*fiqh*). And its intellectual

1. No such occasion has shown up till now because no such amount is left as extra to recurring daily expenses in any calendar year – Rafi Usmani, Ramadan 5, 1420 Hijrah.

2. This recommendation dates back to the time when N.I.T. Units used to be free of interest. Now, they are not free of interest. Therefore, investing in these units and receiving profits therefrom which includes interest as well is not permissible – Rafi Usmani, Ramadan 5, 1420 Hijrah.

and pragmatic approach shall reflect the approach taken by the great scholars and teachers of the Indo-Pakistan sub-continent, such as, Maulana Muhammad Qasim Nanawtavi, Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanavi and Maulana Shabbir Ahmad Usmani, may the mercy of Allah be on them all.

- (B) – Efforts shall be made to see that this creed and approach is not damaged while constituting the Board of Governors, and appointing teachers and staff of Darul-Uloom.
- (C) – The duty of protecting the high credentials of Darul-Uloom shall be the duty of all Board members, teachers and everyone else associated with the Institution while its ultimate responsibility shall rest with the President of Darul-Uloom.

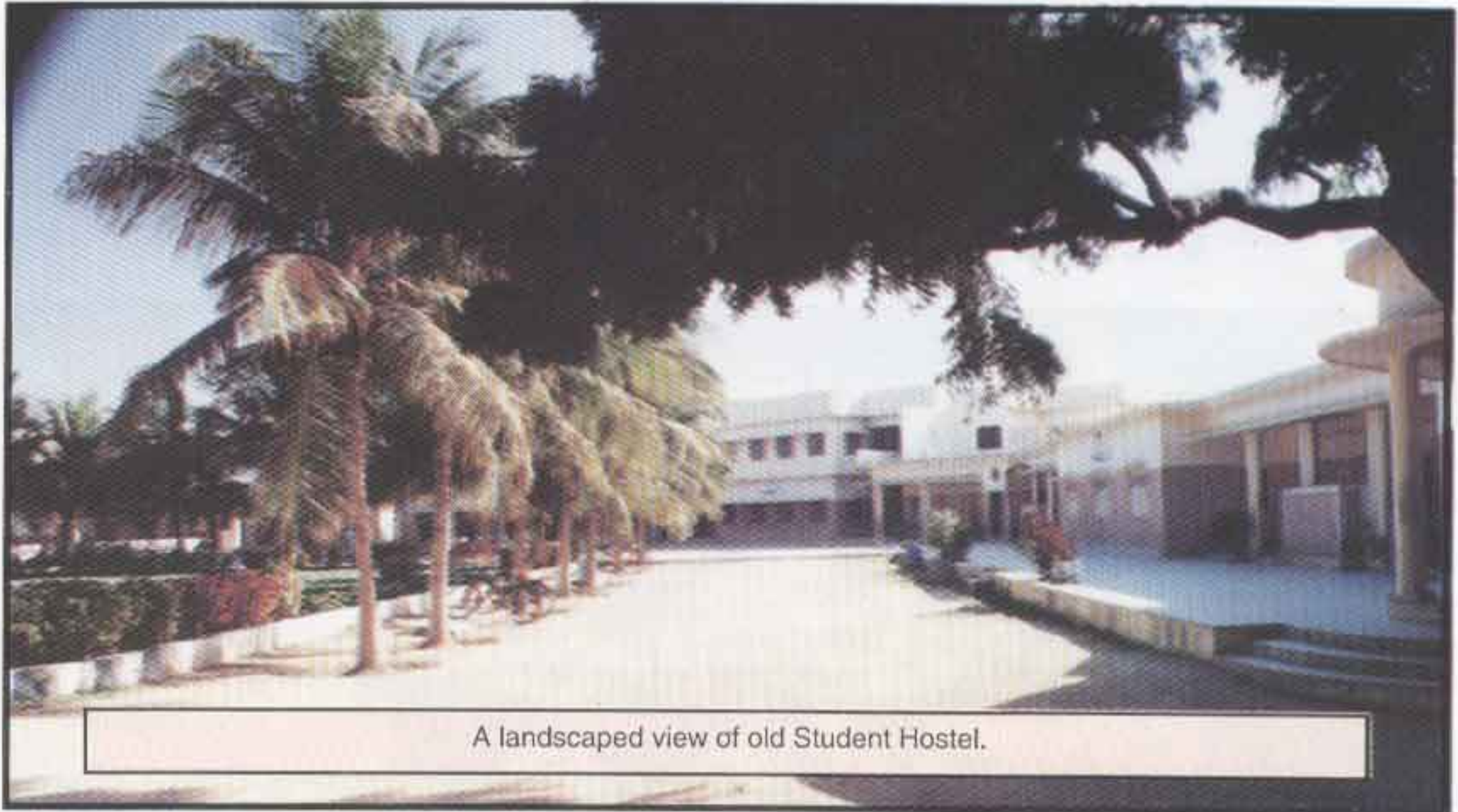
Article 9 (A) – The Power to Terminate the Institution

- (1) – Only the Board of Governors shall have the power to terminate Darul-Uloom as an Institution and they may terminate the Institution by consensus alone.
- (2) – In case, the Board of Governors decides to terminate the Darul-Uloom as an Institution at some time, all assets and properties of Darul-Uloom Karachi after taking care of all obligations on Darul-Uloom, shall be transferred under the Shari'ah to an institution devoted to religious teaching and belonging to the *Maslak* of the 'Ulama' of Deoband provided that the approval of which has been taken from the Central Board of Revenue or the Federal Government and that the information of this decision has been communicated to the Central Board of Revenue within three months of the termination of the Institution.

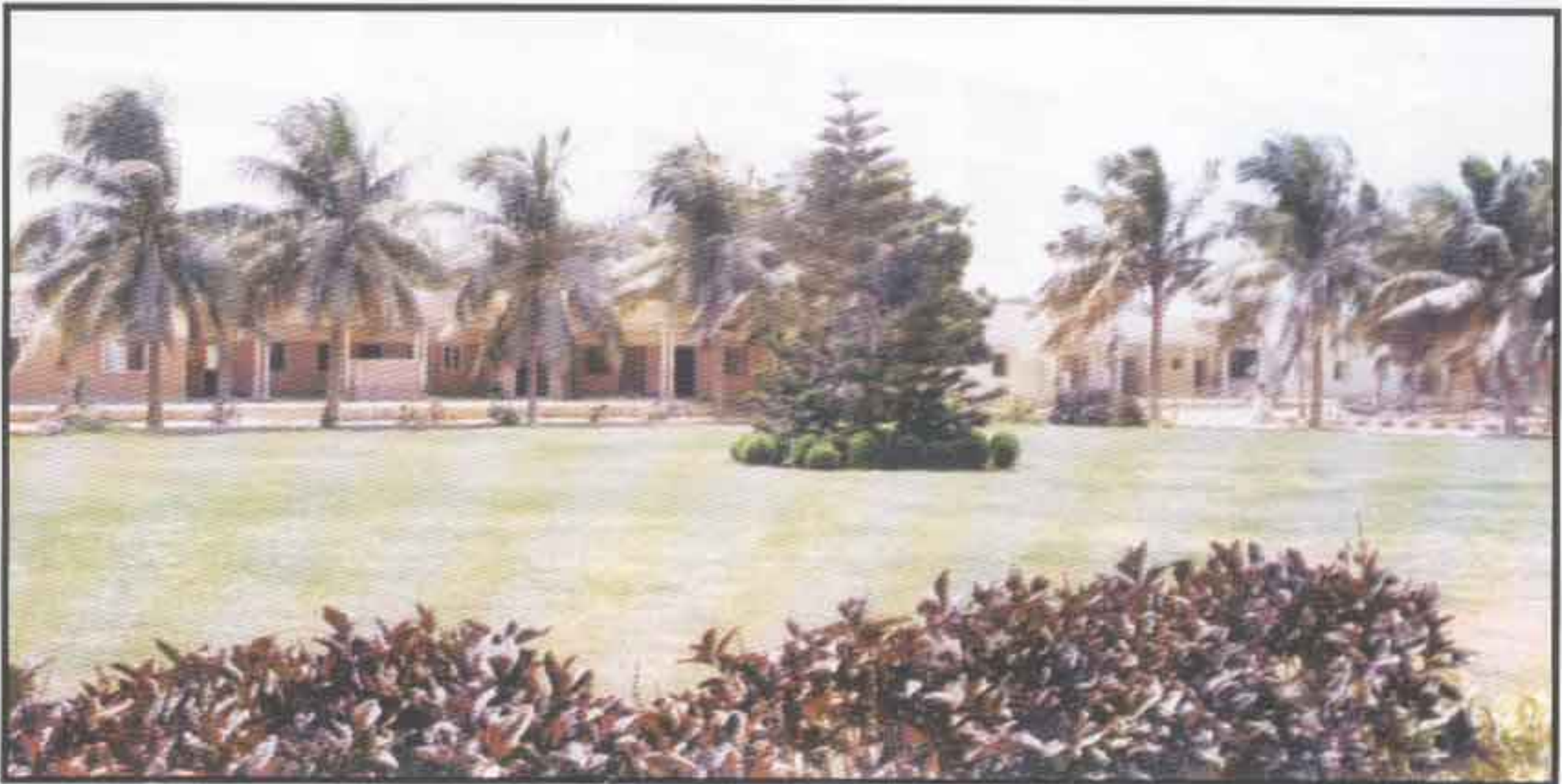


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Photographic View



A landscaped view of old Student Hostel.



The exterior view of the old students hostel with its beautiful lawn and rows of palm trees.

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Photographic View



Primary and Secondary School building - front elevation.



Board of Governors

Office Bearers and Members of the Board of Governors, Darul-Uloom Karachi

1. **Maulana Mufti Muhammad Rafi' Usmani**President
2. **Maulana Mufti Muhammad Taqi Usmani**Vice President
3. **Janab Mumtaz Muhammad Baig**Treasurer
4. **Maulana Qari Ri'ayatullah**Secretary
5. **Janab Dawud Ibrahim Dadabhai**Member
6. **Janab Kunwar Ishrat Ali Qaisar**Member
7. **Maulana Wakil Ahmad Sherwani**Member
(*Ustadh*, Jamia Ashrafia, Lahore)
8. **Shaikhul-Hadith Maulana Nadhir Ahmad** Member
(Founder-Administrator, Jamia Islamia Imdadia,
Faisalabad)
9. **Janab Haji Mahbub Ilahi**Member
(Founder, Madrasah Khadijatul-Kubra, Karachi)

The Seventeen Year Curriculum of Darul-Uloom, Karachi

With Complete Dars-e-Nizami

A complete curriculum with relevant details has been published in the form of a book separately. A brief outline is being given below.

The Curriculum of Studies at Darul-Uloom is spread over six stages as follows:

Stage	Equalization	Years
<i>Ibtidaiyah</i>[Primary]		5
<i>Mutawassitah</i>[Matric]		4
<i>Thanawiyah 'Ammah</i>[Matric].....		2
<i>Thanawiyah Khassah</i>[Intermediate]		2
<i>'Aaliyah</i>[B.A.]		2
<i>'Aalimiyah</i>[M.A.]		2
		<hr/> Total: 17 years

Under this Curriculum, in addition to classroom teaching, it is also necessary to pay full attention to the following co-curricular academic practices:

1. Written Exercises:

Written exercises in Good Handwriting, Urdu, Social Sciences, Mathematics, Persian and Arabic Composition are compulsory. Teachers examine and correct exercise books under their signatures.

2. Study and Recall:

Two assignments are necessary for students in connection with each lesson. Firstly, to study the book for the lesson next day so that the mind of the student is prepared for the lesson and he is ready to understand the lesson with mental perception and alertness before the teacher. Secondly, he has to engage in recalling the lesson learnt, a technique known as '*takrar*.' This word is an educational term used in Muslim religious schools (and should not be confused with 'learning by rote' elsewhere). According to this method of recall, reiteration, recapitulation and refinement, once the students have gone through the lesson given by the teacher, they would usually sit down in small groups during the night hours. One of the students would then recall and repeat the lesson learnt in accordance with the content and method as taught by the teacher. This technique is a distinctive feature of *Dars-e-Nizami* (the classic curriculum of religious education). Through it, not only that the lesson learnt becomes firmly ingrained in the mind of every student but, along with it, the student keeps being trained practically into the art of teaching and expressing what he has to say. This *Takrar* is compulsory for students of nearly all classes.

3. Examinations:

Every class has three Examinations during an academic year – three-monthly, six-monthly and annual. Students who succeed with good grades are encouraged with awards.

4. Certificates:

Every student who successfully completes a particular stage is awarded a Certificate and a regular Degree is given on the completion of the full curricular studies. This Degree has now been recognized in some departments of Pakistan as equivalent to M.A. Islamiyat and Arabic.

5. Extra-Curricular Activities:

These include the following activities:

- (1) The study of books outside the curriculum.
- (2) Holding of meetings on holidays to practice participation in elocution and debates.
- (3) Joining in the periodic cleaning, maintenance and upkeep of student hostels and
- (4) Devoting spare hours to physical fitness workouts and team games (within the playing fields of Darul-Uloom only).

Complete details of this 17-years curriculum and books prescribed for it can be seen in the separately printed syllabus of studies. However, a brief resume of subjects covered appears below:

1. The Primary Stage [*Ibtidaiyah*] – [Duration: 5 years]

At this Stage, the full curriculum of Government Primary Schools is taught along with important additions. Subject details are given below:

Noorani Qa'idah, Nazirah Qur'an Kareem, Tajweed and Hifz Part 30 – 'Amma, Urdu, Mathematics, Social Sciences, General Science, Practical Crafts, Islamiyat, Physical Training and Sindhi Language.

2. The Matriculation Stage [*Mutawassitah*] – [4 years]

At this Stage, included in the syllabus are Social Sciences, Urdu, Mathematics, Science and English up to the Matriculation Level. In addition to these, also included there are important books on *Tajweed al-Qur'an* (Correct Recitation of the Qur'an), *Hadr* (Rapid recitation of the Qur'an), *Ilm al-Tajweed* (The Science of Qur'anic Phonetics), Persian Language, Good Handwriting (calligraphic), 'Aqa'id (Beliefs), *Tbadaat* (acts of worship), *Mu'amalat* (dealings, transactions), morals and character.

3. The General Secondary/Matriculation Stage

[*Thanawiyah 'Aammah*] – [2 years]

At this Stage, regular *Dars-e-Nizami* begins. Subjects covered are as follows:

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Photographic View



An eastern view of the new Students Hostel with its main entrance.

**Introducing
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Photographic View



Madrasah al-Banat, Darul-Uloom Karachi.



Residential accomodation of the children of Dar al-Tarbiyah, an exterior view.



Curriculum in Brief

Practice of *Qira'ah* (phonetically modulated recitation of the Qur'an), Tafsir al-Qur'an (Exegesis), *Hadith Nabawi*, *Nahw* (Syntax), *Sarf* (Morphology), Arabic Literature, *Fiqh* (Islamic Jurisprudence) and *Mantiq* (Logic).

4. Special Secondary/Intermediate Stage

[*Thanawiyah Khaassah*] – [2 years]

Subjects at this Stage are as follows:

Tafsir al-Qur'an (Exegesis), *Hadith Nabawi*, *Fiqh* (Jurisprudence), *Usul al-Fiqh* (Principles of Jurisprudence), *Nahw* (Syntax), *Sarf* (Morphology), *Mantiq* (Logic), and Arabic Literature.

5. Bachelor's/B.A. Stage [Aaliyah] – [2 years]

Subjects covered in this Stage are:

Tafsir al-Qur'an, *Hadith Nabawi*, *Fiqh*, *Ilm al-Fara'id* (Science of Inheritance), *Usul al-Fiqh*, *Ilm al-Balaghah* (Rhetoric), Arabic Literature, Logic, Philosophy, Arabic Composition, *Ilm al-Jadl* (*Munazirah* or Debate), *Ilm al-Kalam* (Scholastics) and *Ilm al-'Arud* (Prosody).

6. Master's Degree/M.A. Stage [Aalimiyah] – [2 years]

At this Stage, the curriculum of Dars-e-Nizami stands completed through a gradual coverage of all required subjects from one level to the next. The subjects are as follows:

Tafsir al-Qur'an, *Usul al-Tafsir*, *Ilm al-Hadith*, *Usul al-Hadith*, *Fiqh*, *Usul al-Ifta'*, *Ilm al-Kalam*, *Ilm al-Hai'at*, *Falakyat* (Astronomy), Islam and modern economy and business etc.

The gist given above covers the 17-year curriculum. The curriculum followed in the departments of *Nazirah* and *Tahfiz* of Qur'an (Recitation by sight and memory), *Tajweed* and *Qira'at* (Qur'anic Phonetics and Renditions), and in the section devoted to a post-degree higher Level of '*Takhassus*' or Specialization (area expertise) is additional.

It is worth mentioning that Darul-Uloom, Karachi now has a Secondary School on the Campus where, side by side with the full Government approved curriculum, additional subjects covering religious education and training have been included.



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Photographic View



These beautiful lawns hemmed by flower beds, clean and white passageways, organised parking impressive palm trees planted in considered order reflect the precision, taste and administrative skill of Hadrat Mufti Muhammad Rofi Usmani Sahib, president of Darul-Uloom Karachi.

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Photographic View



A view of the Student Hostel from south west. The building has been artistically landscaped with beautiful greenery on all fourth sides which generates a sense of peace for its residents.

Departments of Darul-Uloom

The varied activities undertaken at Darul-Uloom have been divided over different departments so that everything can be accomplished in an organized manner.

Details about these departments follow:

1. The Department of *Dars-e-Nizami*

(details have appeared in previous pages).

2. The Department of *Hifz al-Qur'an al-Kareem*:

The Holy Qur'an is the foundation of the *Deen* of Islam. So, not only that a high level arrangement has been made for the teaching of Quran al-Majid – *Nazirah* and *Hifz* – in Darul-Uloom Karachi alone. In fact, the facility has been extended to different areas of the metropolitan city by establishing about thirty-five Qur'an Schools under the management and supervision of Darul-Uloom which also provides emoluments for the services of teachers in several of these Schools.

In these Schools, the number of Muslim boys and girls learning Qur'an is, *al-hamdulillah*, more than five thousand with a staff of about seventy teachers working there.

3. *Madrasah Ibtidaiyah* [Primary School]

Madrasah Ibtidaiyah [Primary School] was inaugurated on Shawwal 10,

1384 Hijrah in the compound of Darul-Uloom, Karachi. The Government's Department of Education has officially recognized the School. Its Certificates are acceptable all over Pakistan and its examinations are conducted under the auspices of the Board of Primary Education and distinctive results are achieved because of the high educational standards maintained by the School.

In this section of Darul-Uloom, children are enriched with standard religious education along with contemporary subjects so that they may become aware of the basic requisites of their religion. Subjects such as Islamic Beliefs (*'Aqa'id*), *Tbadaat* (acts of worship), *Mu'amalat* (dealings and transactions), social mores and morals have been included in the curriculum for this Stage. So that, should the children who go out from here be unable to continue their education, or find admission in Government Schools, they would have already become firmly-grounded into the basic education and training in their Faith.

4. Madrasah Thanawiyah [Secondary School]

After the successful experiment of the Primary School, *alhamdulillah*, a Secondary School has also been started. Having standard arrangements for the teaching of sciences and arts, the School is equipped with an up-to-date supporting laboratory for scientific education. Then, as in the Primary School, standard religious teaching and training has also been made a part of the curriculum along with Government curricular requirements at the secondary level. Gradually, as resources become available, this projected chain shall be raised up to the level of a *Kulliyah* (College) – *Insha'Allah al-'Aziz*.

5. Madrasah al-Banat [Girls School]

It was in Shawwal, 1412 Hijrah when a separate School at the Primary and Matriculation level was established in Darul-Uloom, Karachi for girls as well. Along with it, also established was the department of Dars-e-Nizami where it is being taught in accordance with the curriculum of the Pakistan Federation of Arabic Schools and its Examinations are held also under the auspices of the Federation.

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A pleasing view of the residential apartments of teachers and staff members.



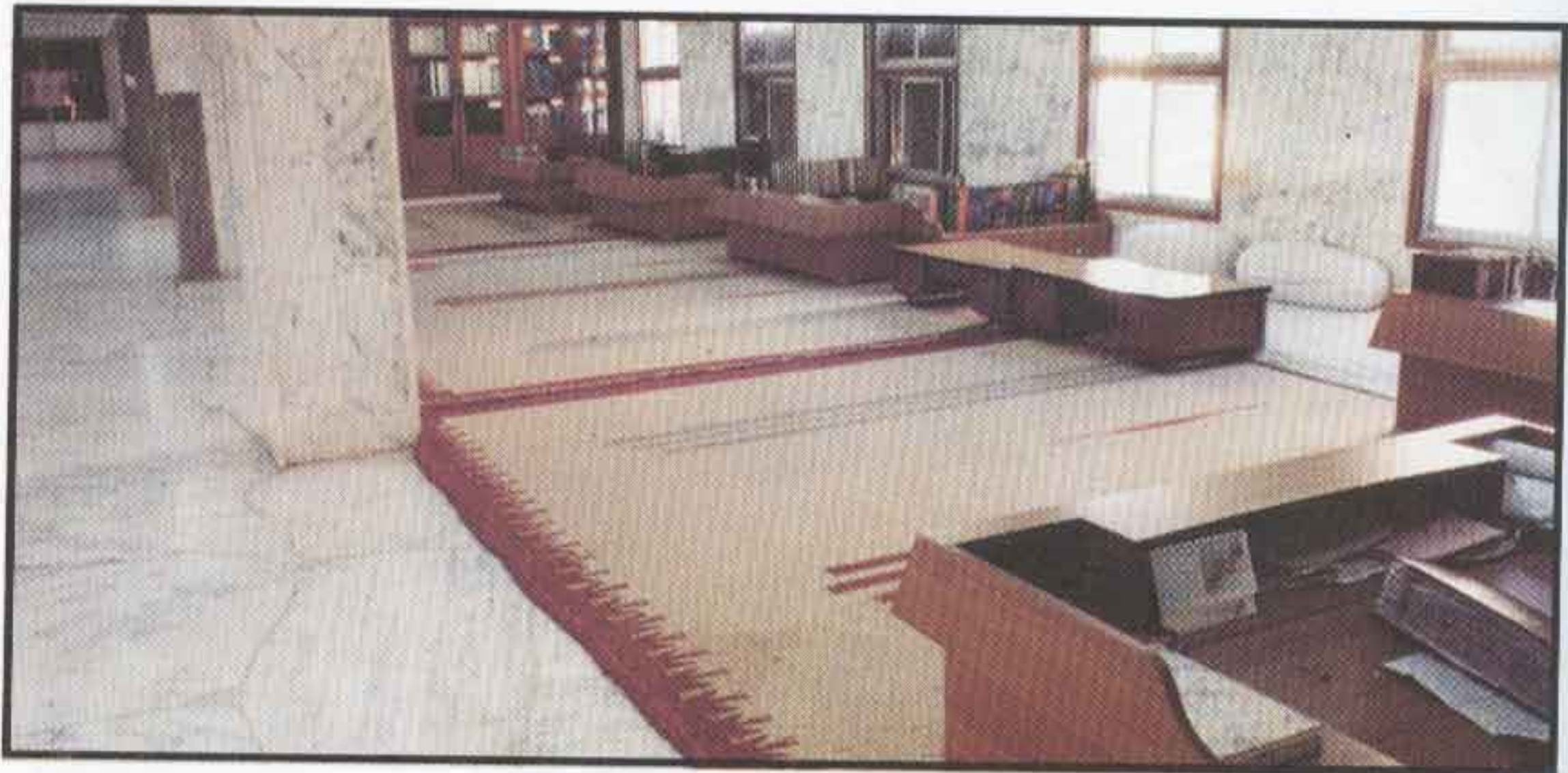
New residential homes of teachers and staff members.

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Photographic View



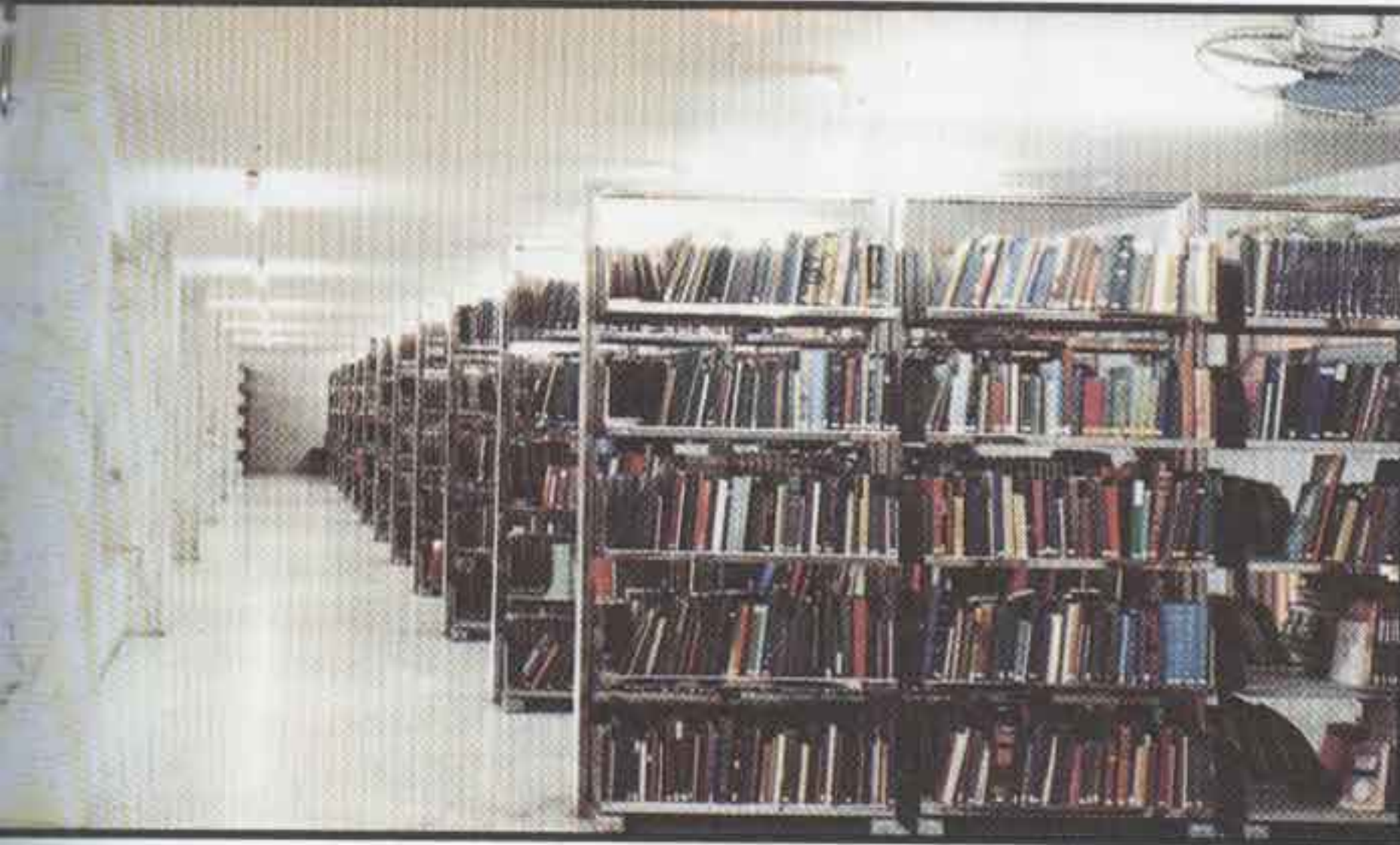
The interior of the celebrated Librar



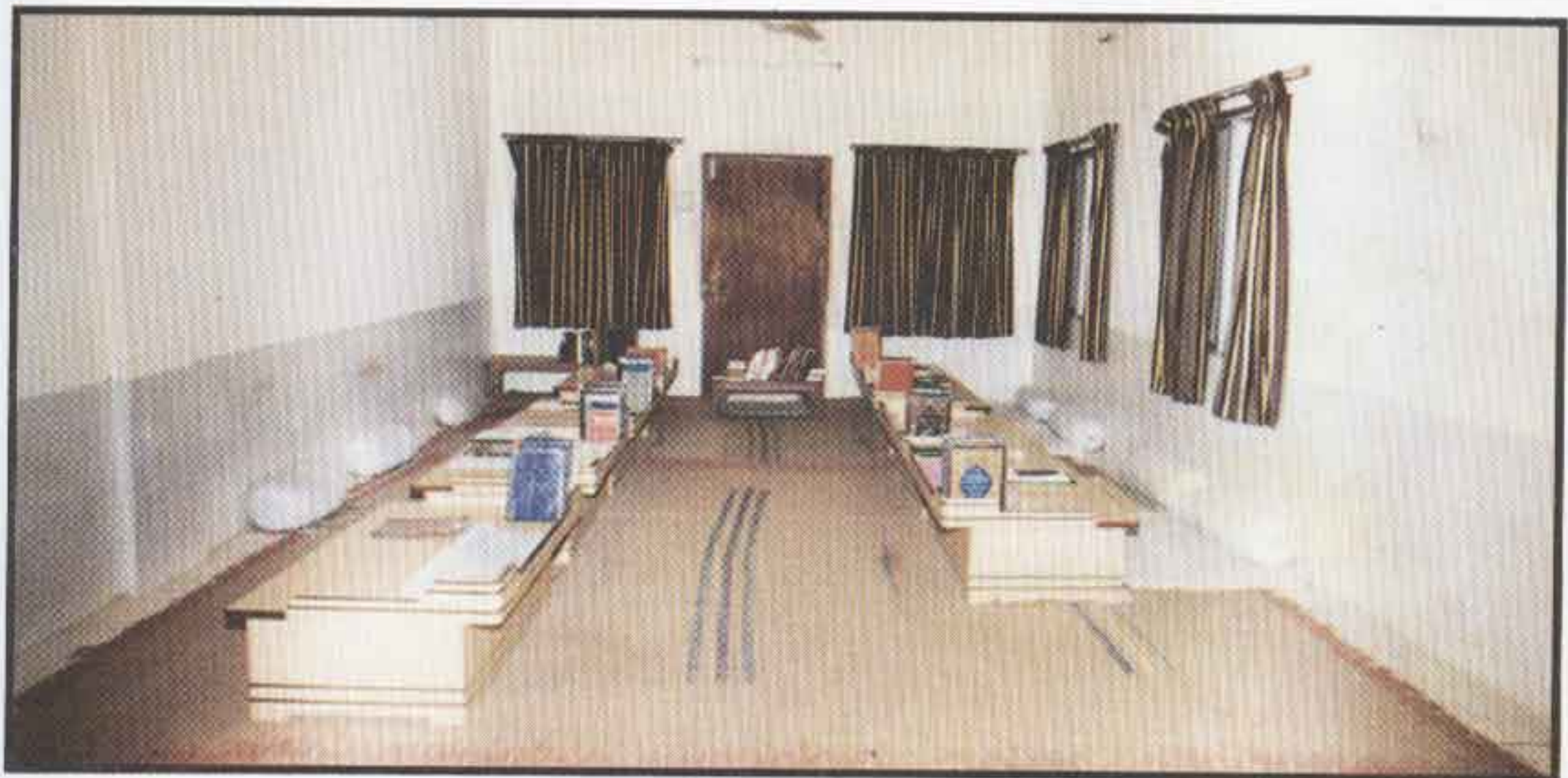
Dar al-Iftah,

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Photographic View



of Jamia Darul-Uloom Karachi.



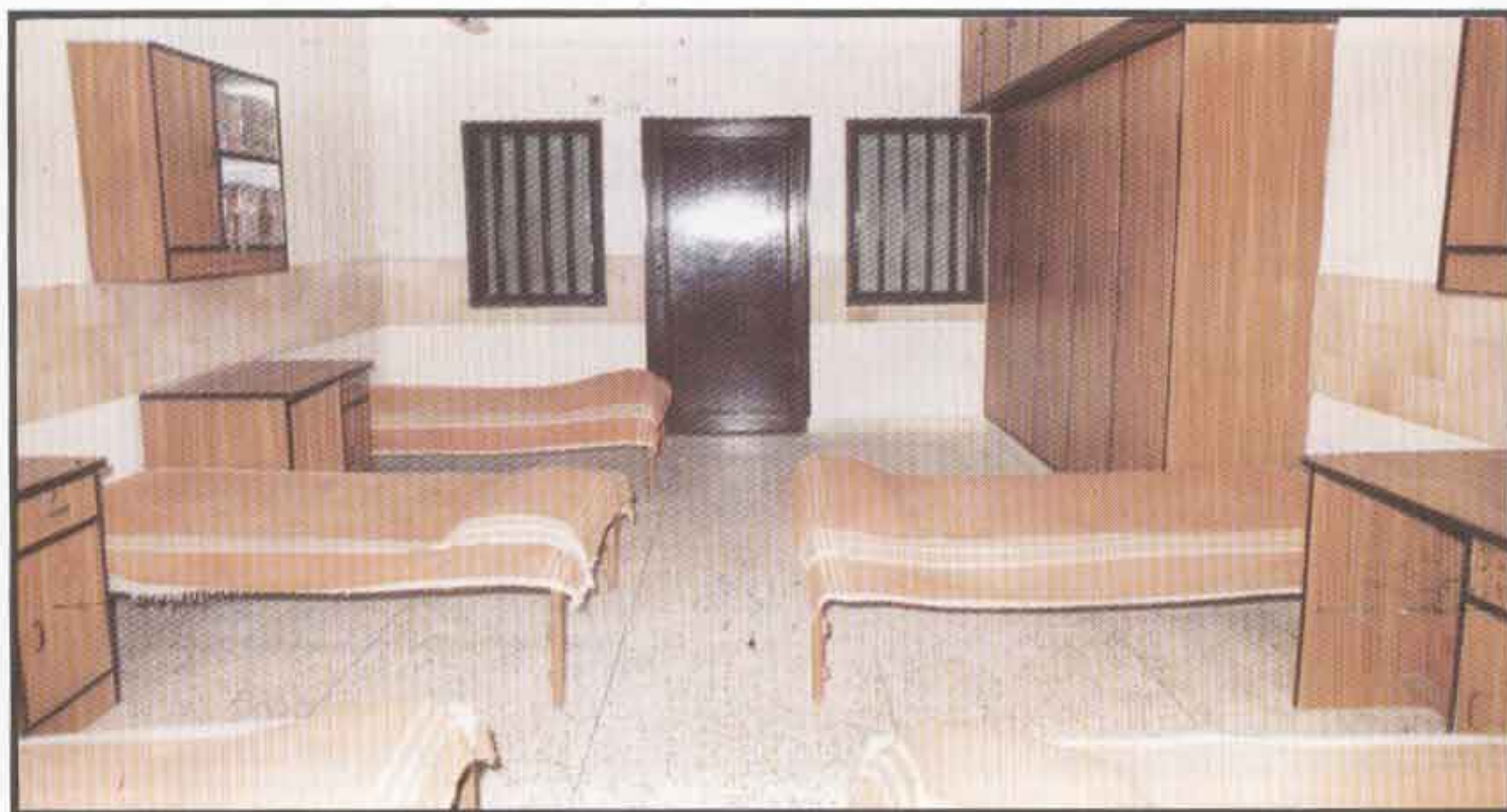
The Research Department.

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Inside view of a room in the new Students Hostel.



Another inside view of a typical room in the new Students Hostel.

6. *Dar al-Ifta'* [The Department of Fatwa]

Mufti-e-A'zam Pakistan Hadrat Maulana Mufti Muhammad Shafi (رحمة الله عليه) did not consider it sufficient to quench the intellectual thirst of eager resident students alone. Instead of which, he established a great Dar al-Ifta' as well so that Muslims living far and wide could also seek advice and guidance from Darul-Uloom Karachi in matters they need to know. The aim of this Department is to investigate into difficult juristic issues and guide Muslims in the solution of their religious problems. Because of the pivotal juristic status of Hadrat Mufti Sahib (رحمة الله عليه) and the trust of Muslims of the world in Darul-Uloom, approximately two hundred thousand Fatawa have been issued from here during the period of previous forty-five years.

The reason for this consistent and voluminous multi-directional return lies in the high station achieved by Hadrat Mufti Sahib (رحمة الله عليه) in Fiqh and Fatwa, his uncompromising attitude of following the Sunnah and living by Taqwa, and in the *barakah* of the purity of his approach in these matters. Erudite, Fatwa-worthy 'Ulama of noble stature who rose from this seat of learning and continue serving it are, since they all have been brought up under the leadership, instruction, training and patronage of Hadrat himself, *alhamdulillah*, trustworthy custodians of Hadrat's juristic taste. Presently, the foundational responsibility of this Department rests with Hadrat Maulana Mufti Muhammad Rafi Usmani, Hadrat Maulana Mufti Muhammad Taqi Usmani and (after the sad demise of Hadrat Maulana Sahban Mahmud on) Hadrat Maulana Shamsul-Haq Khan. Fatawa issued from Darul-Uloom generally carry signed attestation by one of them invariably.

7. *At-Takhassus fi al-Ifta'* [Specialization in giving Fatwa]

In this Department, pre-disposed, capable and selected achievers from Dars-e-Nizami are given special training in 'Ilm al-Fiqh and al-Ifta' (the Science of Jurisprudence and Islamic legal solutions to problems). Here, they undertake a special training to master the art of writing Fatwa, conduct research in ever-new intricate juristic issues and deduce thereby Islamic legal solutions to problems generated by contemporary challenges. The duration of training in this Department is three years. In the third year, every student, in addition to other

instructional matters, writes a research paper on such a juristic subject as would be particularly solution-worthy, research-worthy and detail-worthy during the relevant period of time. Expert teachers determine the subject of research and it is in their guidance that all this research work is undertaken, included wherein is the comparative study of the Four Schools of Jurisprudence as well.

8. *Dar al-Talabah* [Student Hostel]

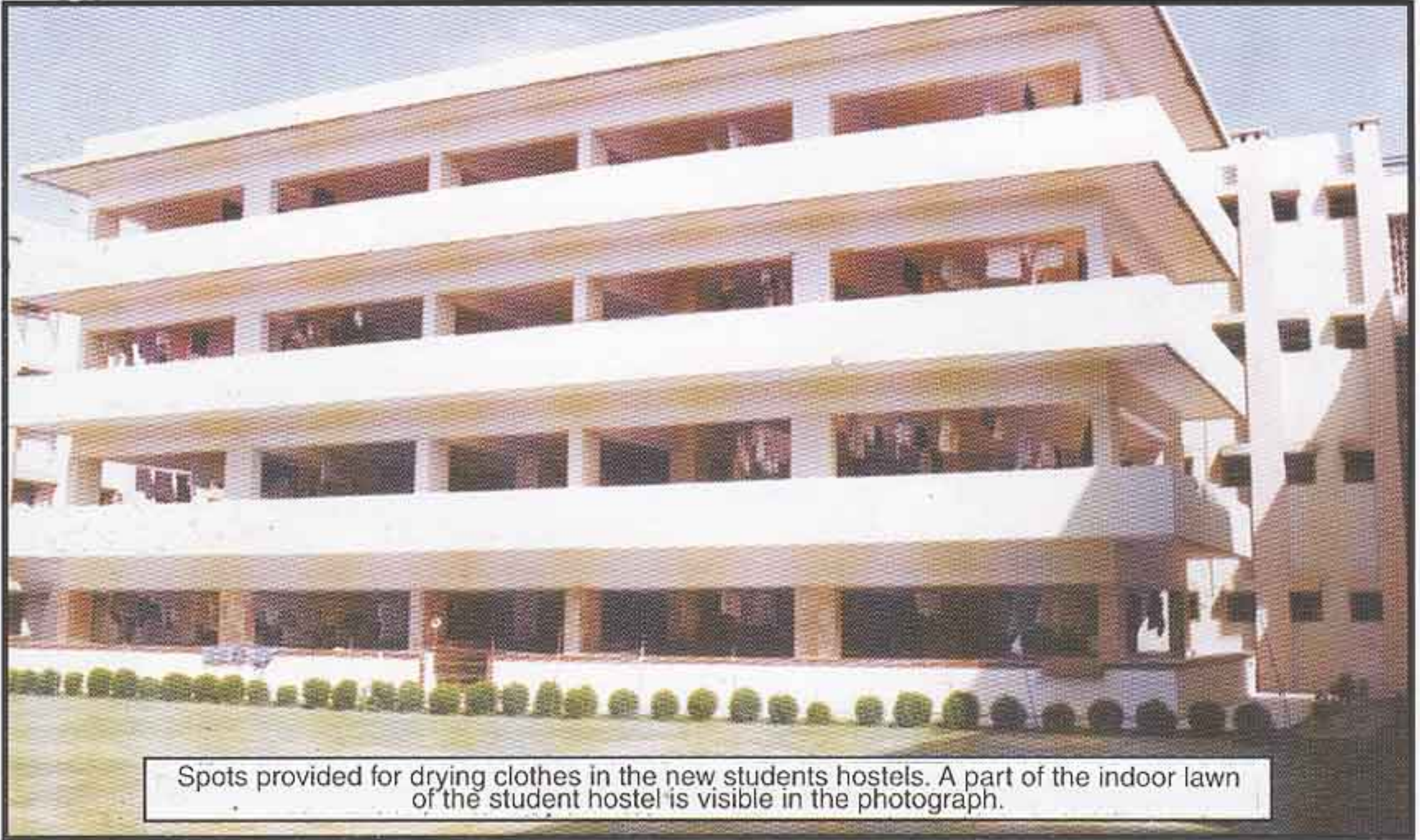
The number of resident students in Darul-Uloom this year, 1419-1420 Hijrah, is more than one thousand and five hundred. They, in addition to students from every province of Pakistan, include students from Saudi Arab, United Arab Emirates, Iran, Afghanistan, Bangladesh, Burma, Thailand, Canada, England, Germany, United States of America, West Indies, Turkey and elsewhere, and from several countries of Africa. *Alhamdulillah*, for these students, reasonably comfortable, neat and clean residential arrangements exist in Darul-Uloom. In the residential rooms of students, every student has a separate bed, cupboard, table, rack, and independent electrical outlet and fan reserved for him. For every two rooms, a gas range has been provided for the needs of students. Every building has water-coolers for cold drinking water. For every two rooms, one Bath and one Toilet have been provided. In addition to that, there are several lawns hedged by flower beds both inside and outside the Student Hostel which students use for making studies and revamping classroom lessons [*takrar*] and enjoying themselves during spare time as well.

On each floor of every building of Student Hostel, there is Warden from among the teachers who is assigned to look after the students, take care of their needs, and help in solving their problems. Arrangements for providing medical help to sick students are also made by Darul-Uloom as far as possible. In this connection, the Medical Clinic and Dispensary of Darul-Uloom is providing useful services and which is manned by qualified and experienced doctor, physician and related staff and which is working with the best of its abilities. The Student Hostel has been divided over three sections in terms of the age of students:

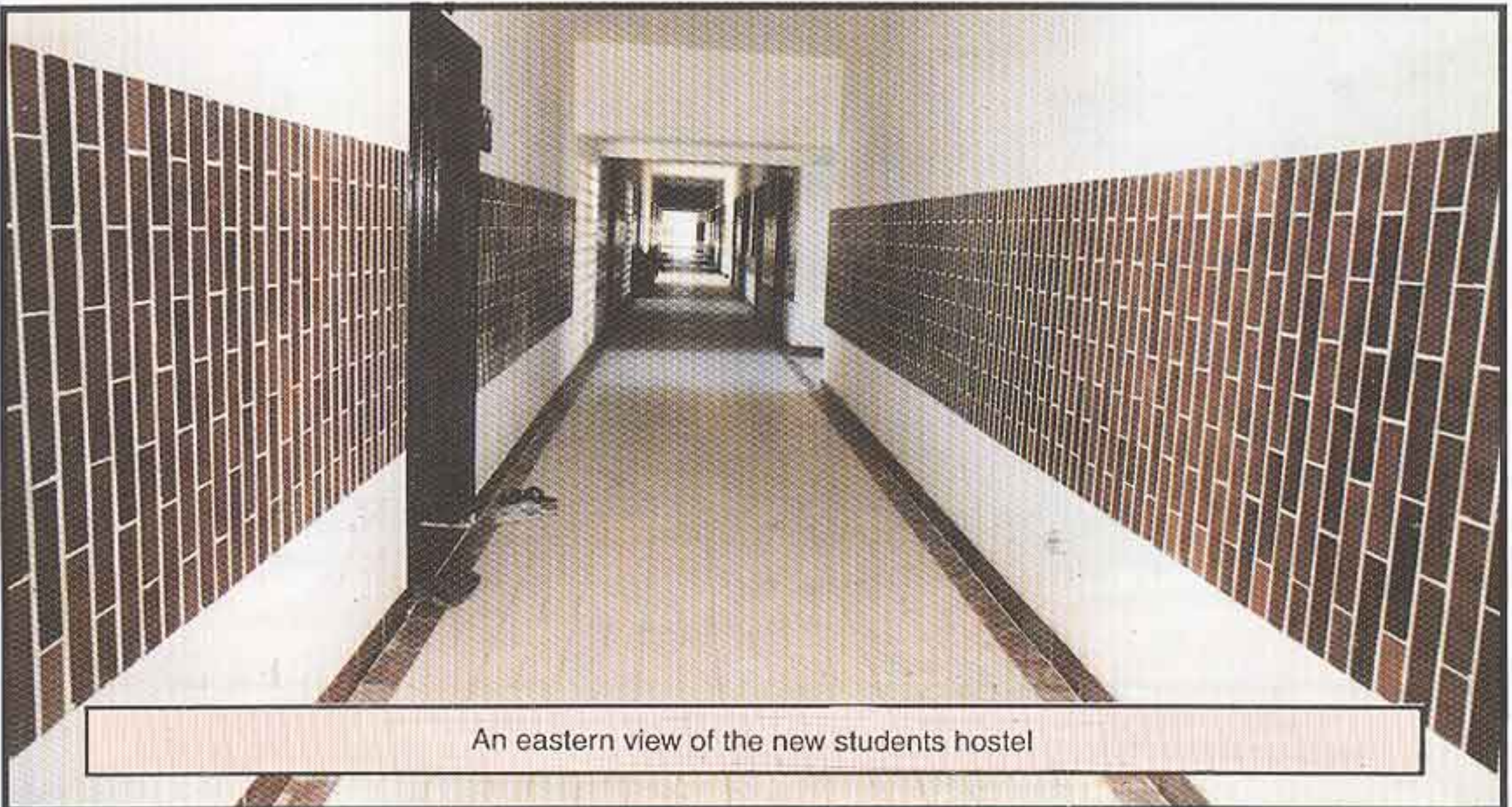
1. ***Dar al-Tarbiyah #1***: This is the dormitory of children from the ages of seven to fourteen. Details shall appear later.

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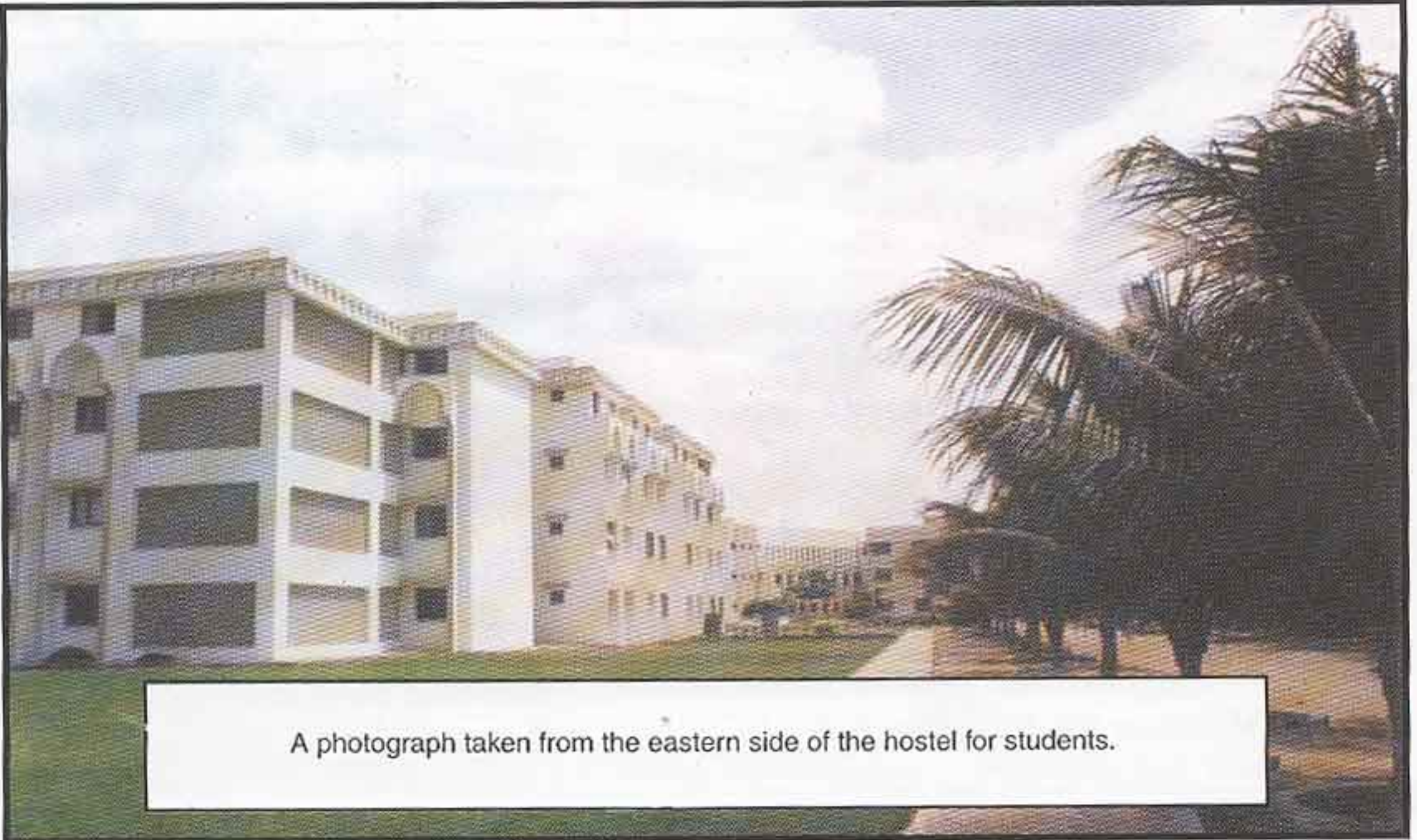
Spots provided for drying clothes in the new students hostels. A part of the indoor lawn of the student hostel is visible in the photograph.



An eastern view of the new students hostel

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A photograph taken from the eastern side of the hostel for students.



The exterior view of the residence of Hadrat Mufti Muhammad Rafi Usmani Sahib. Residential accommodations of the same standard, spacious and comfortable, have been provided for other senior teachers of Darul-Uloom as well.

2. ***Dar al-Tarbiyah #2***: This is the dormitory of beardless students from the ages of fifteen to nineteen years.
3. ***'Aam Dar al-Talabah*** [General Hostel for Students]: This is the residential hostel of bearded students.

In the General Hostel for Students rooms are assigned on the basis of academic years, that is, students of each academic year live close by so that the ongoing process of educational exchange of lessons between them could also continue in their Hostel.

9. *Dar al-Tarbiyah*

[Pedagogical Institution for grooming and teaching children]

Many righteous servants of Allah, despite having the ability to afford costs of school education, aspire for religious education and training for their children.

But, such gentlemen do not send their children to '*deeni madaris*' (religious schools) for two reasons:

Firstly: Its certificate is not accepted in Government Schools.

Secondly: Most '*deeni madaris*' lack, because of financial strains, standard arrangements for board, lodging and other facilities which would keep children from well-to-do households happy and contented.

In order to solve the first of the two problems mentioned above, Darul-Uloom has *Madrasah Ibtidaiyah* [Primary School] and *Madrasah Thanawiyah* [Secondary School] already functioning on the Campus. Both of these are recognized the Government Department of Education. As for the other problem, that is, the provision of standard residence, training and grooming of children, a "Dar al-Tarbiyah" has been established since 1385 Hijrah. Here, arrangements have been made, in nice and decent surroundings, to provide comfortable board and lodging and many interest-oriented activities so that the children do not experience boredom. It is under the supervision and guidance of expert overseeing caretakers that children are made to so engage in educational, instructional and recreational activities that it helps children develop their physical, mental and spiritual capabilities in the right directions.

As an elaborate arrangement to provide comfort and many interesting activities for children was more necessary as compared to the General Hostel for Students, costs incurred in the Department for the good of children are realized from the guardians of children in the form of easily payable fees. Expenditures made in salaries of the special staff of Dar al-Tarbiyah, breakfast and meals for children, pocket-money, awards, furniture, swings, games, gardening, monthly picnic, laundry, haircut and medical first aid are covered by this fees. Thus, this Department has been made self-sufficient.

Children bring books, stationery, clothes, shoes and beds etc. from their respective homes.

Maximum effort is made by Darul-Uloom to ensure that all arrangements mentioned above are taken care of in a decent standardized form without increasing the burden of fees on the guardians of children.

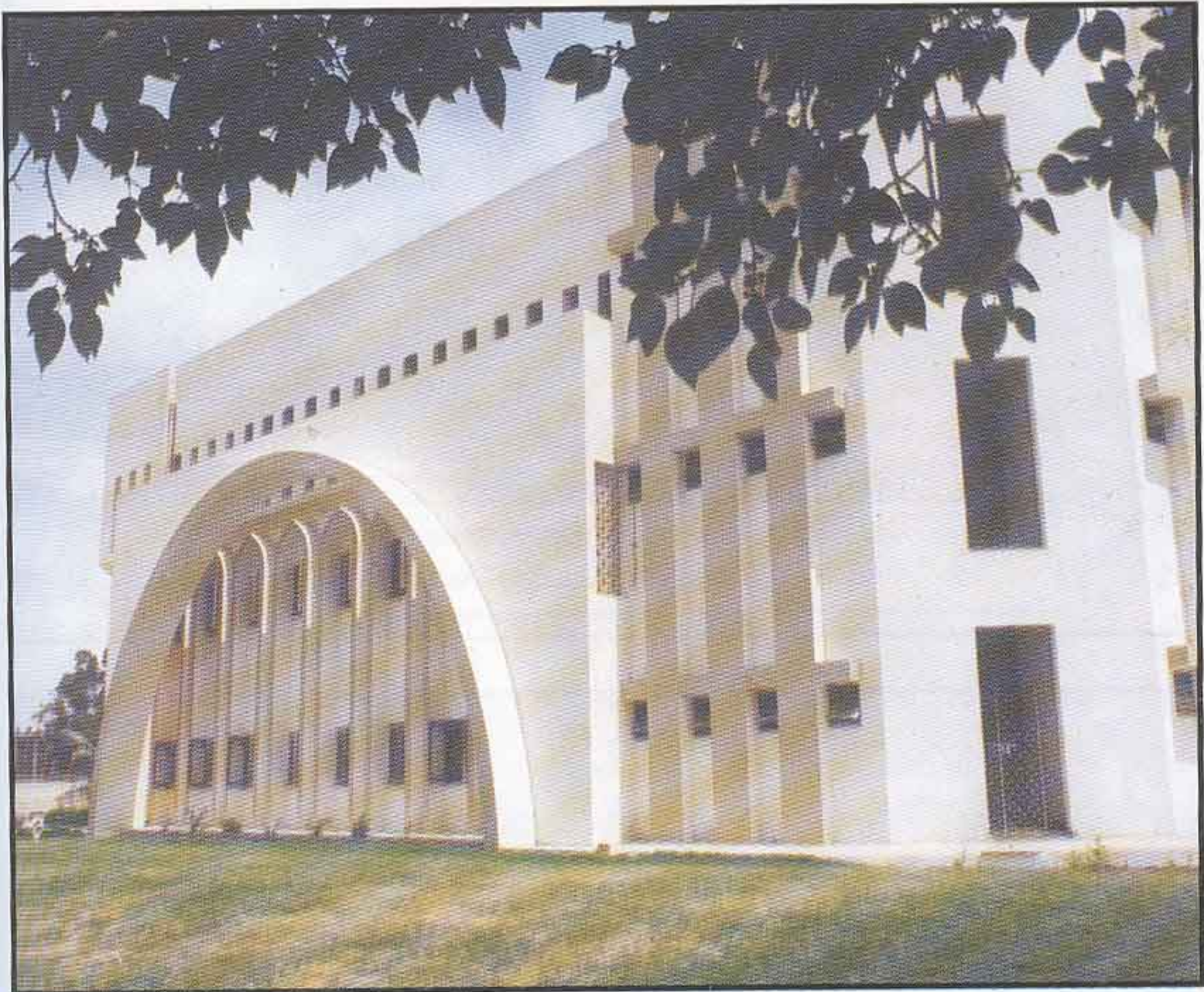
Children have an organized programme set for the night and the day. It includes teaching, Salah with al-Jama'ah, preparation for school assignments, meals, breakfast, rest, games after 'Asr and outside picnic once a month under the supervision of their governing, multi-purpose caretaker called an '*ataliq*.' At present, this Department is housed in a small building that can manage residential facilities for ninety six children only while applications for the admission of many times more children remain pending all the time. Therefore, a larger building is needed for Dar al-Tarbiyah; construction blueprints for it are ready. May Allah Ta'ala bless us with the necessary resources. *Amin*

10. Al-Da'wah wa al-Tabligh [The Call and Dissemination of Faith]:

The need for *Da'wah* and *Tabligh* is most important in this period of time, particularly at a time when religious values are being trampled upon. The new generation is being swept away by the flood of indifference to religion itself, ever new challenges are posing threats, the true Faith brought by Sayyidna Muhammad al-Mustafa Ahmad al-Mujtaba, ﷺ, is becoming a potpourri of some self-invented customs and his blessed *Sunnah* is being mutilated. Therefore, the teachers and 'Ulama attached to Darul-Uloom Karachi have already taken up this task of making people aware of the true teachings of Islam and to carry *Da'wah*

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The southern part of the impressive building of new class rooms - spacious, comfortable, architecturally modern and studded with manifold features - offers an ideal atmosphere of education and training.



The southern view of the new hostel of students. Straight passageway, trees planted in order and colourful plants look



to the masses. At present, this religious duty is being carried out in two ways.

Teachers and competent students address congregations of Jumu'ah and the two 'Eids, speak on religious subjects in different Masajid and religious gatherings and conduct Dars Qur'an sessions. For this purpose, special and open public meetings are held. Some of these sittings are held in Darul-'Uloom, Korangi and Nanakwarah and in *Jamia Masjid, Bayt al-Mukarram* every week. Students are induced to go on *Tabligh* during vacations and students who undertake this task are given special stipends.

Besides these efforts, the President, the Vice President, and other esteemed teachers are specially invited by various institutions located far and wide in the country as well as outside the country. There they participate in Conferences, Seminars, Symposiums and Tablighi gatherings and do their duty by conveying the eternal message of Allah Ta'ala with wisdom and compassion. They also address at what is known as Islahi Majlis, a mode of giving informal good counsel for self-betterment of Muslims.

The other method of Da'wah and Tabligh is Tasnif and Talif for which the Department of Dar al-Tasnif is prominently active.

11. Dar al-Tasnif [The Department of Compilation and Translation]:

This Department is devoted to compilation and translation of books on intellectual and religious subjects. It is the grace of Allah Ta'ala that the intellectual and research-oriented work this Department has done with simplicity and silence equals the work of many academies. Major scholarly books in Arabic, Persian, Urdu and English were compiled at this Department most of which were published under the auspices of Maktaba Darul-'Uloom, a sub-department of the Jamia Darul-'Uloom.

Included among the books published are ranking books of research and scholarship. Some are being mentioned here.

1. The English Translation of Tafsir Ma'arif-ul-Qur'an: The project of translating the text of the Holy Qur'an and Tafsir Ma'arif-ul-Qur'an has been in progress for the past several years. This is a very delicate

and painstaking task that is being accomplished by a Board under the direct supervision of Hadrat Maulana Muhammad Taqi Usmani Sahib with Janab Muhammad Wali Raazi Sahib and Janab Muhammad Shameem Sahib as its members. *Alhamdulillah*, the work has progressed appreciably and three volumes of the English version of Tafsir Ma'arif-ul-Qur'an has already been released which have been received warmly and widely in many countries of the world including Europe and America.

2. Fath al-Mulhim, Arabic: This precious scholarly Sharh of Sahih Muslim by Shaikh al-Islam, 'Allamah Shabbir Ahmad Usmani (*) with partial marginal notes of Hadrat Maulana Mufti Muhammad Rafi Usmani Sahib and order and chapter arrangement by Janab Maulana Nurul-Bashar Sahib is being published in modern Arabic composing. *Bihamdulillah*, four volumes of this too are already in print. The remaining two volumes are also expected to be print-ready soon.
3. Takmilah Fath al-Mulhim, Arabic: The original Fath al-Mulhim was up to Kitab al-Nikah only. From Kitab al-Rida' up to the end of the book, it was completed by Hadrat Maulana Muhammad Taqi Usmani Sahib under the name of Tukmilah Fath al-Mulhim. Published in six volumes, *bihamdulillah*, this book too has been widely acclaimed in the Islamic world. This Sharh consists of significant scholarly discussions, particularly those relating to modern forms of transactions, and is comprehensive and investigative.
4. Dars-e-Tirmidhi: Also in this Department, Maulana Rashid Ashraf Sahib Saifi is engaged in the research work of *tartib* and *ta'liq* of "Dars-e-Tirmidhi" by Hadrat Maulana Muhammad Taqi Usmani Sahib. Three volumes of which have been, *bihamdulillah*, printed and released while the section of Tirmidhi dealing with transactions has been transcribed, collated and compiled under the name, "Taqrir-e-Tirmidhi", by Maulana Abdullah Memon and is available in two volumes.
5. Imdad al-Ahkam: The Fatawa written by Hadrat Maulana Zafar Ahmad Usmani and Mufti Abdul-Karim Sahib Gumthalwi under the

supervision of Hadrat Maulana Ashraf Ali Sahib Thanavi (*) were recorded in registers before being issued. They have now been published under the title *Imdad al-Ahkam* and two volumes of which have been released while the third volume is print ready.

6. *Jawahir al-Fiqh*: This is a collection of juristic and scholarly treatises of Hadrat Maulana Muhammad Shafi Sahib. Two of its volumes have been published while the third is print ready.
7. Also published from this Department were research works of Hadrat Maulana Mufti Muhammad Rafi Usmani Sahib, President, Jamia Darul-Uloom Karachi entitled “ضابط المفطرات في مجال التداوى” and Hashiah “مآنة الاجماع في التشريع الاسلامى” in Arabic, while “شرح عقود رسم المفتى” is also ready to go to the press.
8. The translation of *Izharul-Haqq* under the title “*Bible sey Qur'an tak*” (From Bible to Qur'an) has been published in three volumes from this Department of Dar al-Tasnif with the additional feature of valuable scholarly marginal notes by Hadrat Maulana Muhammad Taqi Usmani Sahib.
9. Issuing forth from this Department is the work of *tartib* and *takhrij* of *al-Mu'jam al-Saghir li al-Tabarani* by Maulana Muhammad Ishaq Jhelumi. 10: Other than the book “Islam and *Mausiqi* (Music)” by Maulana Abdul-Mu'iz, work has been done on important research projects in several subjects of varying expanse – and the process is on. In addition to that, Arabic translations of several books have also appeared in print and work is in progress on others. Thus, this Department too, like others, has made significant contribution in scholarly and religious areas – and continues to do so.

12. Maktaba-i-Darul-Uloom:

This is an important Department of Darul-Uloom Karachi and serves as its Publishing House. Besides bringing out standard editions of books compiled at Dar al-Tasnif, it also undertakes to publish major research works by other revered 'Ulama'. Most of the books from Dar al-Tasnif identified earlier were

actually published by Maktaba-i-Darul-Uloom itself.

13. Monthly “Albalagh” [Urdu]:

This monthly magazine in Urdu carrying scholarly, literary, historical and research-based articles is published by Darul-Uloom’s Department, Dar al-Tas-nif. The quality of its articles is high in terms of its diversity, investigation and information. In addition to that, the objective of the magazine is to communicate the message of Islam and contribute its share in the promotion of Islamic values to the new generation in an attractive manner through the best of modern style of writing. Its articles in areas of learning, research, moral betterment and religious propagation have provided intellectual guidance at every crucial juncture of our history in the manner and spirit of the most righteous forbears of the Faith. For this reason, the popularity of this magazine is not simply restricted to Pakistan, in fact, it is also equally popular in countries outside it. The editorial of the magazine written by Maulana Mufti Muhammad Taqi Usmani is usually based on thought-provoking contemporary subjects and serves as welcome reading for subscribers. This magazine also rates high in the journalistic values of Pakistan. Through it, the message of Islam and Pakistan is reaching far and wide and it is every month that this magazine has been coming out regularly for the last twenty-five years. Incidentally, two special issues of this magazine – Mufti-e-A’zam Number and ‘Arifi Number – have been widely acclaimed in the world of learning. Praised be Allah for that.

14. Albalagh International [English]:

Because of two centuries of British imperial domination, a major part of the world remains stamped with the vestiges of British version of civilization. Not only that English is spoken in affected countries, Muslim or non-Muslim, it is the nemesis of our doings that English still holds out as the official language even in Pakistan! It should be considered a tragedy of the present period of time that English – not Arabic – has become the link language between Muslims of various countries! Also for obtaining information of all kinds, the class of recently educated people turns to the literature and publications in the same language. Most of the literature about Islam has been tailored by western orientalisks in which, rather than presenting real and true information about

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Photographic View



The office of monthly Albalagh.

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Photographic View



Interior View of the Impressive three Storied of New Classrooms

Islam, the sincere Muslims and their straightforward religion has been presented in a repugnant form.

To correct this state of affairs, *bihamdulillah*, positive efforts are being made by different individuals and institutions and to highlight the real teachings of our straightforward religion, sufficient information is now becoming available almost everywhere in the English language as well.

Darul-Uloom Karachi has also been contributing its share in this field since long and the publication of Albalagh International is a part of this effort. Published under the editorial supervision of Hadrat Maulana Mufti Muhammad Taqi Sahib Usmani, this standard monthly is making its mark for the last six years. By virtue of its weighty scholarly and religious articles and research-based write-ups, this magazine has carved out a distinct niche for itself in the field of journalism. Also being serialized in it is the English translation of Tafsir Ma'arif-ul-Qur'an, the masterpiece of Hadrat Maulana Mufti Muhammad Shafi Sahib (رحمة الله عليه). It is welcome reading in the country as well as outside it and, *bihamdulillah*, its area of influence is becoming wider swiftly.

15. Library:

The scholarly library of Darul-Uloom is, with the grace of Allah Ta'ala, one of the most distinguished scholarly libraries of the country, in fact, this is perhaps the most comprehensive library specializing in Islamic sciences, a library which has a collection of more than seventy thousand books on its shelves. Though, it does have books relating to classical and modern sciences and arts in different languages, but books of Tafsir, Hadith, Fiqh, Tarikh, Rijal, 'Aqa'id, Kalam and the sciences of the Arabic language are the hallmark of this library.

The great founder of Darul-Uloom, Mufti-e-A'zam Hadrat Maulana Mufti Muhammad Shafi Sahib had a special taste for books and, right from the beginning, despite paucity of resources, tried his best to make this library as beneficial for scholars, teachers and students as was possible. *Alhamdulillah*, the addition of books in the library is increasing every day and it can be said that this library has become ideal in terms of its comprehensiveness.

At the initial stage, the library was miserably cramped for space. Racks too

were insufficient and the attack of white ants was also causing losses. Hadrat Mufti Sahib, during the latter years of his life, had the blueprint of a huge and spacious library building prepared with his heart behind it and lost no time when he laid its foundation stone and gave the signal for the construction of the building within his life time. But, while this building was still in the preliminary stages of construction, he departed from this mortal world. (اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ)

With trust in Allah, the construction work was kept continuing bit by bit and it is nothing but the blessing of Allah Ta'ala that this gorgeous building stood ready for use within a few years. It has three storied corridors into which open racks filled with books and it has a holding capacity of more than two hundred thousand books. To offset the danger of white ants, special anti-rust, steel racks have been commissioned which are, perhaps, unmatched in the libraries of the country.

At the time of shifting the library into the new building, proper attention was paid to a new system of the arrangement of books in the library. For this purpose, most comprehensive and elaborate catalogs were made. A totally new system of classification was adopted. Reliance has been placed on a brand new scheme that helps unlimited sub-classification of Islamic sciences, a scheme that is most comprehensive, convenient and all-encompassing of all those available to date. Generally, libraries follow the Dewey Decimal System, but it has assigned only one number for all Islamic sciences, that is, 297, which discourages sub-classifications and results only in the proliferation of numbers.

At the time this Scheme was being put together, schemes in use at the King Abd al-'Aziz University, Makkah al-Mukarramah, Hamdard Research Institute, Dehli as well as all schemes indigenously drawn up in Pakistan were fully consulted for applicability. And it was then that an Scheme entirely different from all these was laid down as the ultimate answer to the needs of Islamic sciences, and it is in accordance with it that books have been arranged.

Based on the name of the book, name of the author and the name of subjects arranged alphabetically, three detailed catalogs have been prepared through which book search has become very easy and quick. In addition to that, books relating to all sciences can be seen as arranged on the shelves in their natural

order – a virtual gift of the new Scheme.

The Library has a standing section devoted to periodicals and newspapers where files of major religious periodicals dating back to so many past years lie preserved. Also available there is an age-old record of major newspapers.

Makhtutat [Manuscripts]:

The following are particularly worth mentioning:

1. The original manuscript of 'Allama Tarabalasi's famous book: "البرهان شرح مواهب الرحمن"
2. Original manuscripts of all books of Hakim al-Ummah Hadrat Maulana Thanavi.
3. Photo-copy of "Tahdhib al-Kamal" by Hafiz Muzzi.
4. Hafiz ibn Hajar's Introduction to "Fath al-Bari" with marginal notes personally written by the author, original.
5. Manuscript of "Al-Jawahir al-Mukallalah" written by the author, Hafiz al-Dhahabi, in his own handwriting, photo-copy.
6. The Rasa'il of 'Allamah Qasim ibn Qutlubugha, photo-copy.
7. Manuscript of "Al-Qawl al-Jamil" by Hadrat Shah Waliyyullah in his own handwriting, photo-copy.
8. Photo-copy of handwritten notes book (*bayad*) of Hadrat Maulana Ahmad Ali Sahib Saharanpuri; and many books similar to these.

The founder of Darul-Uloom Hadrat Maulana Mufti Muhammad Shafi Sahib had endowed his personal library which was the outcome of his life long labour of love for Darul-Uloom. Thus, this personal library too is now a part of the books Darul-Uloom has and it remains, certainly, as a source of two-fold blessings.

In addition to that, the most precious possession of this library is a collection of virtually all published books, *mawa'iz* and *malfuzat* of Hakim al-Ummah Hadrat Maulana Ashraf Ali Thanavi, in fact, even the manuscripts of all his books

written in his own handwriting lie preserved here. Originally, all these manuscripts were kept safely by the library of Majlis al-Khair in Thana Bhawan. Hadrat Maulana Shabbir Ali Sahib Thanavi, their custodian, while in the later years of his life, had appointed Darul-Uloom as the next Custodian for it. Consequently, this unique treasure now, *bihamdulillah*, lies fully preserved in Darul-Uloom where it has been listed and arranged in a manner which has made it easy to use and benefit from. Praised is Allah for that.

16. Ashraf-ul-Uloom:

This Department has been created to publish the writings, sermons and discourses of Hadrat Maulana Shah Ashraf Ali Thanavi by making special arrangements for it. This Department is self-supporting and its aims and objects are as follows:

1. To publish unpublished or out of print works of Hadrat Thanavi on a priority basis.
2. Also to publish works the need for which becomes pronounced, and to continue the search for other untapped collections of Hadrat Thanavi's writings, sermons and discourses, and to arrange for their conservation and proper catalogs.
3. To make arrangements for the safe keeping of Hadrat Thanavi's manuscripts as well as making copies through screening, microfilm or photo-copy. To ensure standard proofing when reprinting original compilations, and to have selected books, *mawa'iz* and *malfuzat* translated and published in other languages.

The Fund and Account of this Department are separate as a self-supporting unit – and to run this Department, donations are also received.

17. Masajid under the Management of Darul-Uloom:

Other than the Jami' Masjid located in the Korangi compound of Darul-Uloom Karachi, there are an additional three Masajid the management of which is the responsibility of Darul-Uloom. One of these is "Muhammad

Masjid" which is located in the industrial zone fairly close to Darul-Uloom. This Masjid also has a Maktab for Hifz and Nazirah of Qur'an al-Majid.

The second Masjid is located in the downtown Nanakwara building where, after the birth of Pakistan, Darul-Uloom was established in June 1951. This building also houses Darul-Uloom's Office related to city affairs as well as several classes for teaching Hifz and Nazirah.

"Jami' Masjid Baytul-Mukarram", the prominently spacious and handsome Masjid of Gulshan-i-Iqbal, Karachi is also under the management of Darul-Uloom Karachi. Because of its expanse and architectural design, this Masjid is special among the Masajid of Karachi. The Masjid and its adjuncts are spread over an area of about five acres. Also operating within the compound of Jami' Masjid Baytul-Mukarram, there are several classes for teaching Hifz and Nazirah, and there is a Seminar Hall as well which hosts intellectual gatherings while there are other projects under consideration for the future too.

18. Kitchen:

Darul-Uloom Karachi has a large building devoted exclusively to the preparation of breakfast, lunch and dinner for its students. At present, this Kitchen manages to cook and cater food for more than one thousand and five hundred individuals in a single shift. This building has a spacious Hall with all required facilities for cooking food and rooms to serve as storage for raw commodities. The supply of good meat is ensured through an in-house slaughter of animals done by expert butchers under supervision. Then there are separate offices to control and manage the entire operation. Right now, there is a Dining Hall spacious enough to host two hundred students simultaneously. In fact, this facility was used to feed students collectively under one roof for a fairly long time. But, in the absence of a separate building for the Girls School, it is being currently used as a part of the Girls School and students eat in their rooms. To revive the collective food service for all students, a larger building is needed, the blueprint for which is ready and, if Allah wills, its construction will also become possible. Legal room exists to use Zakah funds in its construction. The present building of the Kitchen has also become totally insufficient. It needs three buildings in order to function properly. Relevant plans are under consideration.

19. Medical Center:

Special attention is paid in Darul-Uloom Karachi on health, sanitation and cleanliness. A Medical Center housed in a separate building serves the health needs of the Campus. Qualified physicians are on duty to see patients and write prescriptions which are usually filled at the Dispensary of the Center. For the diagnosis of different diseases, there are specialist-doctors who kindly donate their time and expertise voluntarily for the good pleasure of Allah and with the intention of being rewarded in the Akhirah to the Medical Center and would see such patients on different days of the week. In this way, *alhamdulillah*, students and others have access to medical attention at their doorsteps. As an additional support for any extended medical monitoring, beds have been provided in one of the rooms of this Medical Center.

20. The Department of Accounts:

This is a highly sensitive department of Darul-Uloom Karachi. The duties of this Department are: (1) The maintenance of a spotless record of all incomes and expenditures with utmost vigilance and authenticity. (2) The observance of fullest caution in assigning appropriate heads under which amounts are received and disbursed. (3) Depositing of amounts received from various sources in the Central Account of Darul-Uloom (4) as well as making all kinds of due payments.

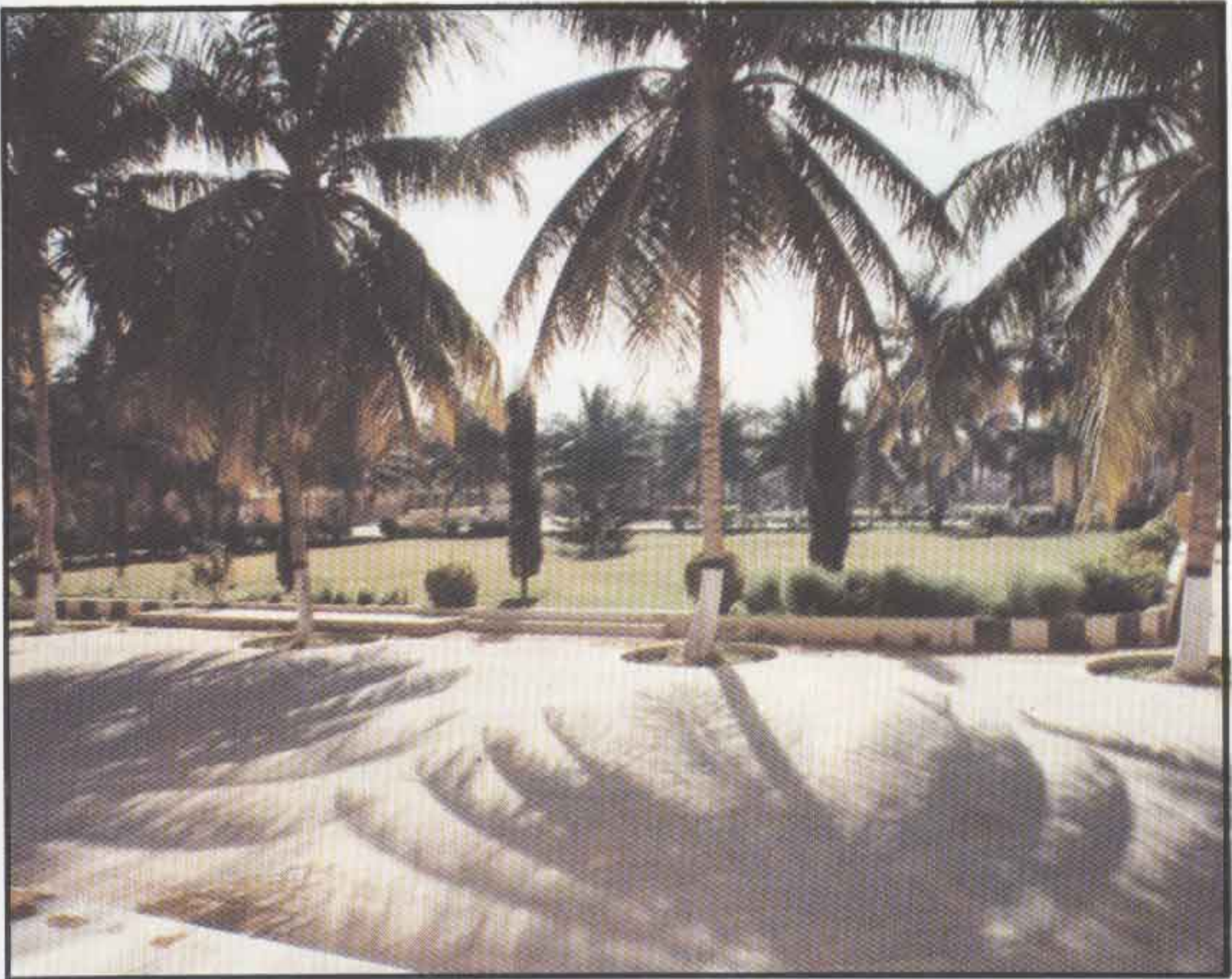
Special care and watchfulness is maintained by this Department when spending amounts received as Zakah and Sadaqat al-Wajibah only on their religiously approved outlets of disbursement. This Department manages and regulates financial matters relating to more than twenty other Departments with the help of six employees remaining incessantly busy. Now, the accounts of Darul-Uloom are being computerized. A good deal of work has been accomplished under the supervision of experts. Effort is being made to switch to electronic processing and management of accounts as soon as possible.

21. The Computer Department:

Presently, four Apple and IBM computers have been procured for this De-

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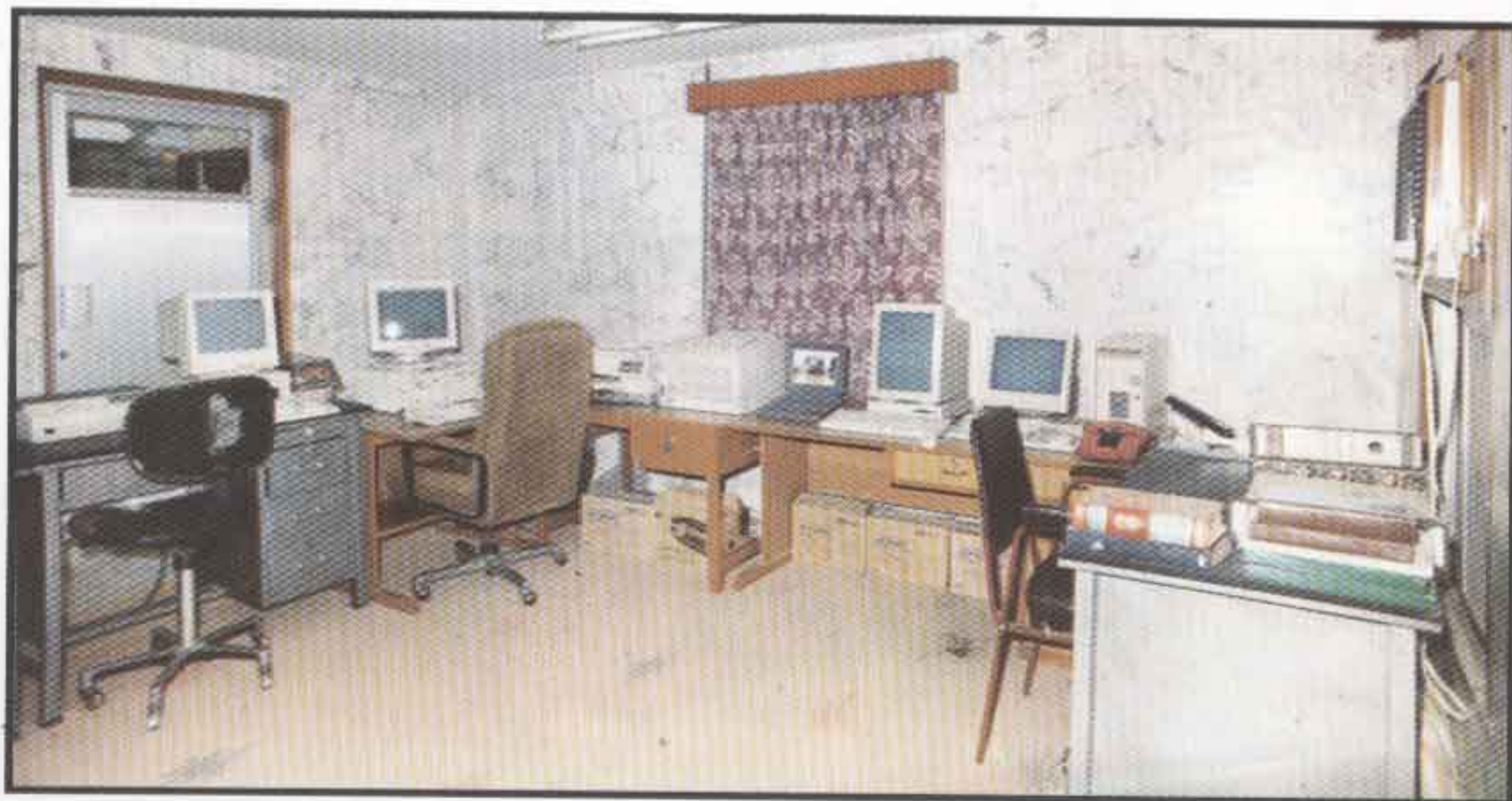
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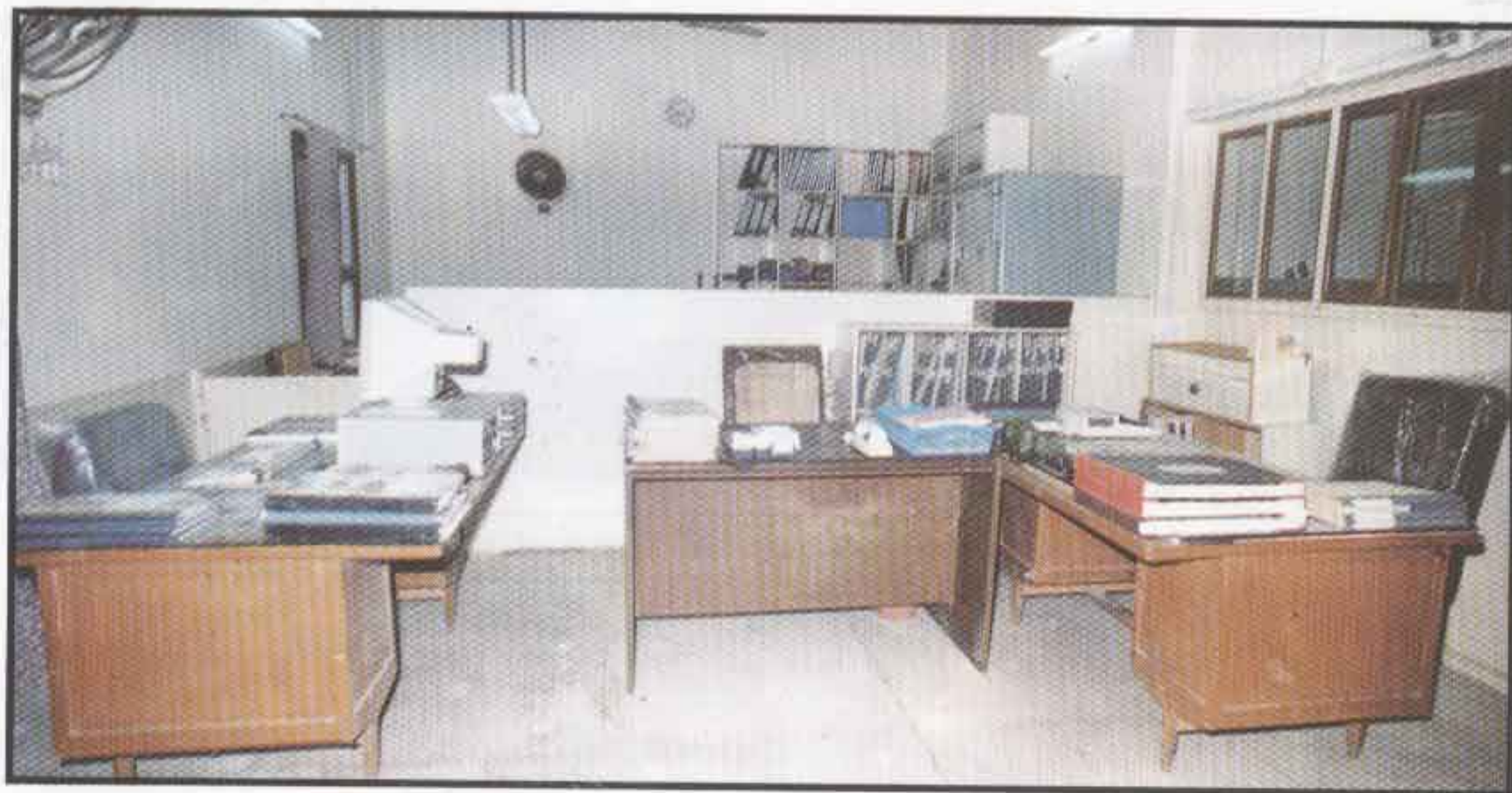
The beautiful central lawns inside the compound of Darul-Uloom.

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Darul-Uloom**

Photographic View



Computer Department



Accounts Section, an interior view.

partment and are being used for composing in Urdu, Arabic and English.

The Arabic composing of "Takmilah Fath al-Mulhim," the master-work of Hadrat Maulana Muhammad Taqi Sahib Usmani was done by this Department. On the other hand, the composing of the English translation of Tafsir Ma'arif-ul-Qur'an, and Albalagh International, and Albalagh Urdu is also done by this very Department.

For the Computer Department, the field is extensive. Besides composing manuscripts for printing, computerization of the Accounts Department, the great main library of Darul-Uloom Karachi and Academic Records is being pursued with speed and it is hoped that things will work out soon. In addition to that, Computer Training has been made a part of the curriculum in *Madrasah Thanawiyah* [Secondary School] that the students find interesting and beneficial for them.

22. The Department of Development:

This Department takes care of the endowed lands and properties of Darul-Uloom along with their maintenance and repairs, handles tenancy matters, relates with municipal bodies and manages all Darul-Uloom matters connected with judicial, legal, governmental and non-governmental offices.

Darul-Uloom has, because of its founder's godliness, sincerity, seniority, knowledge and insight, been blessed with unmatched recognition and popularity with people and, *bihamdulillah*, they appreciate its remarkable educational and religious performance and consider it very trustworthy. Praised be Allah. So, there are occasions when God-fearing people would come forward and endow their properties as an investment into Akhirah in the form of an ongoing charity (*sadaqah jariyah*) bequeathed in the name of Darul-Uloom. At present, *alhamdulillah*, there are several shops, houses and agricultural lands in the city and the suburbs, even outside Karachi, all endowed in the name of Darul-Uloom. Not only that the Department of Development looks after and protects these endowments, it also suggests ways and means to make these more profitable in the interest of those who have endowed properties. Now, in order to increase the element of continuity in the income accrued from these

'ongoing charities,' another approach has been adopted. Rather than use it in expenditures of passing nature, it is now put in such long lasting, profitable, or constructional and developmental projects that would stand and last in their own place – of course, in accordance with the conditions laid down by the maker of the endowment. It is in that manner that a sizeable amount of money in this Department has been used to cover the cost of the construction of Darul-Uloom's magnificent library building, the purchase of its book shelves as well as in the construction of residential quarters for its esteemed teachers. Thus, it can be said that the *thawab* of those who have endowed properties in the name of Darul-Uloom has become, *insha'Allah*, two-fold.

23. Horticulture:

Alhamdulillah, Darul-Uloom is located on a seventy-acre plot of land. To make its atmosphere look nice, and peaceful for the achievement of educational objectives, it has been provided with beautiful horticultural features to synchronize with its buildings. There are spacious green lawns hemmed by flowerbeds inside and outside residential hostels and in front of classrooms that the students also use to study and to revamp their classroom lessons through the traditional method of '*takrar*.' In addition to that, fruit bearing trees have been planted in large numbers at appropriate places that, besides making the background look delightful, yield fruits too.

Furthermore, effort is also made to put portions of this land of Darul-Uloom, where the would-be buildings will take time to rise, under cultivation for crops which helps keep the ecological system of the area clean, beautiful and healthy.



FUTURE NEEDS AND PLANS

By the grace and mercy of Allah Ta'ala, Darul-Uloom is presently working as a great pedagogical institution with different departments a brief outline of which has appeared above. *Alhamdulillah*, a post office, a walk-in medical center and fields for students to exercise and play are present within the compound of Darul-Uloom. However, in view of the increasing needs of different departments, construction work in Darul-Uloom has also been in progress since day one and has not stopped even for a day till now. *Alhamdulillah*, many needed buildings have been completed. However, despite that, the following structural projects of great magnitude need to be completed urgently.

Jami' Masjid:

The Jami' Masjid located in the compound of Darul-Uloom Karachi has become much too cramped even for its congregations during five daily prayers. Every Friday, rows of those offering Salah have to go much farther outside the Masjid. Therefore, a becoming extension of the Jami' Masjid of Darul-Uloom calls for urgent action. Its beautiful design includes a very big Hall, verandahs, balconies, basements, dome, minarets and spacious courtyard. The work of construction according to this building plan has been continuing for the past several years. The progress of work varies in terms of the availability of resources. This is going to be, *insha'Allah*, a unique Masjid on the basis of its expanse and other features. The Hall of the Masjid has been given a size of 150 x 125 Sq. Ft.,



Future Needs & Plans

which has no pillar in it and would accommodate three thousand *namazis*. Including the verandahs, the courtyard and the basements, nearly twenty thousand individuals would easily be able to offer their prayers.

The estimated cost is approximately Rupees twenty-two crores. Chosen for the minarets of this Masjid is the model of Masjid al-Haram and Masjid Nabawi while, for the Dome, that of Masjid Sakhras [Baytul-Maqdis]. Mihrabs [prayer niches] carry reflections of Harmayn al-Sharifayn and Jami' al-Qurtubah.

***Dar al-Talabah* [Student Hostels]**

Because of the increasing number of students, old residential accommodations for students had become insufficient. Work for the construction of new Dar al-Talabah (Student Hostel) in progress. This Dar al-Talabah was a complex of five spacious buildings out of which, *bihamdulillah*, two buildings have been almost completed while the third building is under construction. Each building is four-storied. Each room is 22 x 16 Sq. Ft. in size with accommodation for five students. For every student, arrangement has been made for separate bed, table, cabinet, cupboard, electric outlet and fan. The total number of residential rooms for students in the five buildings will be seven hundred where approximately three thousand and two hundred twenty students will be able to reside comfortably with ample space and neat surroundings – *Insha'Allah al-'Aziz*.

Out of the three buildings of the new Student Hostel, each building will have the following features:

General residential rooms for students	112	Wudu rooms	4
Offices, rooms for Wardens & Teachers	24	Kitchens	8
Special residential rooms for students	28	Covered spaces	
[With option of air conditioners, reserved for rent-paying students]		for laundry	8
Toilets	100	Rooms	
		for pressing clothes	8
Showers	100	Spacious lawns	2

The estimated cost of these five buildings reaches crores of rupees. The cost of constructing one room is estimated to be Rs. 1,67,200 and the estimated cost of providing furniture and other accessories for student residents comes to Rs. 51,450 per room. Shar'i leeway exists to utilize Zakah amount on this construction and furniture.

This Student Hostel, once complete, will be exemplary in terms of its architectural beauty, technical distinctions, utility and comfort.

An example of the innate taste and diligence with which the President of Darul-Uloom, Hadrat Maulana Mufti Muhammad Rafi Sahib Usmani has arranged for student needs and comforts will be rarely found in the collective residential facilities available in the country. It is hoped that this standard Dar al-Talabah, because of its distinctive features, will prove to be equally conducive to educational concentration and personal satisfaction as well.

Classrooms:

Because of the overflow of students and the establishment of new educational departments, even existing new classrooms have become insufficient. Old classrooms of decayed buildings have been incorporated into the new Jami' Masjid under construction. Therefore, plans for new buildings housing classrooms have also been made and an elegant three storied building for this purpose, *bihamdulillah*, also stands completed. However, a good deal has yet to be accomplished in this area too. On every floor in the completed three storied building, there are fourteen classrooms of 25 x 20 size each and on every floor there are *Wudu* rooms, Toilets, as well as an office for the respective floor director of educational guidance. These forty-two classrooms are, *bihamdulillah*, good enough for Darul-Uloom's Department of Tajweed and Qira'ah and for what is needed from the *Mutawassitah* Stage [Matric] up to *Thanawiyah Khassah* [Intermediate]. Presently, every class has to be divided into sections due to the increased number of students. In this building, room has been allowed to have sections in threes and fours in every class.

Parallel to this building, another major complex of buildings is urgently needed for Dar al-Hadith [*Aalimiyah*/M.A. Stage, II year], *Dar al-Tafsir*



Future Needs & Plans

[‘Aalimiyyah/M.A. Stage, I year] and [‘Aaliyah/B.A., I & II year]. The blueprint for it is ready. Resources are awaited for the project to start – and that is up to Allah Almighty.

On the basis of their outward and inward features, *Insha’Allah*, these buildings will become an important medium of spreading the light of religious sciences.

Also needed, in addition to those mentioned above, are the following buildings for which planning exists in the Master Plan of Darul-‘Uloom:

Dar al-Qur’an:

This will have classrooms for Tahfiz al-Qur’an, Tajweed and ‘Ilm al-Qira’aat. This building will be three-storied.

Dar al-Tarbiyah:

A residential building for small children that is furnished with the residential needs of at least two hundred children.

College:

This project also awaits the availability of a suitable building and men of needed talent to initiate.

Residential Homes:

It is in the interest of maintaining a homogeneous educational and instructional climate that teachers reside within the compound of Darul-‘Uloom. *Bihamdulillah*, forty-one good homes have already been constructed for teachers. But, there are teachers who still have either no house to live in or live in semi-cemented houses. That this need must be addressed and taken care of is part of the constructional plan.

All these construction plans need enormous financial resources and the recurring expenditures of Darul-‘Uloom (being more than twenty-five lakhs of rupees) are additional to that. Running any kind of donation drive has never been the way of Darul-‘Uloom. Soliciting any aid from the Government is contrary to

the basic principles followed by the Institution, so much so that Darul-Uloom does not receive any assistance even from Government Zakah Funds.

But, Allah Ta'ala has always arranged matters with Darul-Uloom in His Own compassionate way. When it is confronted by some gaping need, it is from some unseen openings that Allah Ta'ala has it covered by putting the thought of this need in the heart of some righteous servants of His and they unilaterally react by giving Darul-Uloom their Zakah, Sadaqat, donations or contributions. Every amount received in a particular category is scrupulously spent under its specific head of disbursement as laid out by the Shari'ah. Utmost care and concern is observed in this matter. Darul-Uloom values contributions from all its patrons, even if it is a single rupee, because the intent and spirit behind such contributions happens to be the attainment of Divine pleasure rather than worldly recognition. So, the very bit by bit contribution of sincere Muslims still remains the source of great blessing that keeps multiplying.

With trust in this *sunnah*, this blissful customary practice of Allah Ta'ala, and with faith in His infinite mercy, it is hoped that, *Insha'Allah*, if these future plans too turn out to be in consonance with the pleasure of Allah Ta'ala, then, they will be accomplished through the same unseen hand of help on the time ordained for each.

انه لطيف بعباده في تيسير كل عسير، هو المستعان وعليه التكلان

Allah is Subtle with His servants in facilitating everything difficult. He is the One to be asked for help and He is the One to be relied upon.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the grace and mercy of Allah Ta'ala, Islamic sciences are taught at this Institution from the lowest to the highest level with meticulous maintenance of the educational standard, and special arrangements also exist to teach contemporary arts and sciences from Class I to Matriculation. More than one hundred teachers and religious scholars are attached to the instructional program of the Institutions. Admitted as its students, there are nearly three thousand students, male and female, from Karachi, Sindh, Baluchistan, Panjab, Sarhad, Kashmir, Sri Lanka, Bangladesh, Burma, Iran, Afghanistan, Central Asia, Indonesia, Thailand, Turkey, Gulf States, Africa, Europe, America and Canada and from other places. Presently, the arrangement for board and lodging, books and all other needs for nearly one thousand and five hundred students is made *gratis* (free) by Darul-'Uloom.

In addition to that, about 35 Qur'an Schools (*Makatib*) have been established in the city of Karachi and its suburbs. The number of children on roll there is nearly five thousand. New building work where necessary also continues.

Expenditures made on all these heads are met through nothing but the *taufiq* of Allah Ta'ala that moves people interested in doing good who would extend their financial support for such causes. The urgent need of preservation and promotion of Islamic teachings in this period of atheism and multi-dimensional trials is not hidden from any Muslim anymore.

Financial assistance for Darul-'Uloom can be sent at the following address. Amounts are acknowledged immediately after they are received. For any amount sent as *Zakah*, *Sadaqah*, *Jariganah*, or any other particular head, it is requested that it should be so stated clearly. In Darul-'Uloom, full care and concern is shown to ensure that such heads of account are kept separate and spent on their religiously approved categories of disbursement only.

Darul-'Uloom

Telephones: 5040923, 5042705, 5049774-6, Fax: 5040234

E-Mail: 1. Taqi@biruni.erum.com.pk
2. Muhdtaqi@Cyber.net.pk

Postal Address: Darul-'Uloom Karachi, Zip/Post Code 75180

1. Note: The Central Revenue Board of the Government of Pakistan has exempted all donations and contributions from Income Tax under the Income Tax Ordinance of 1979 Article 47/1/D vide Notification No. 71 (20) IT. R&A/87 dated 29.11.87.

2. If the amount is sent by Cheque, it should be a crossed Cheque in the name of Darul-'Uloom Karachi, Account No. 1064 at Muslim Commercial Bank, National Refinery Branch, Karachi, Pakistan.

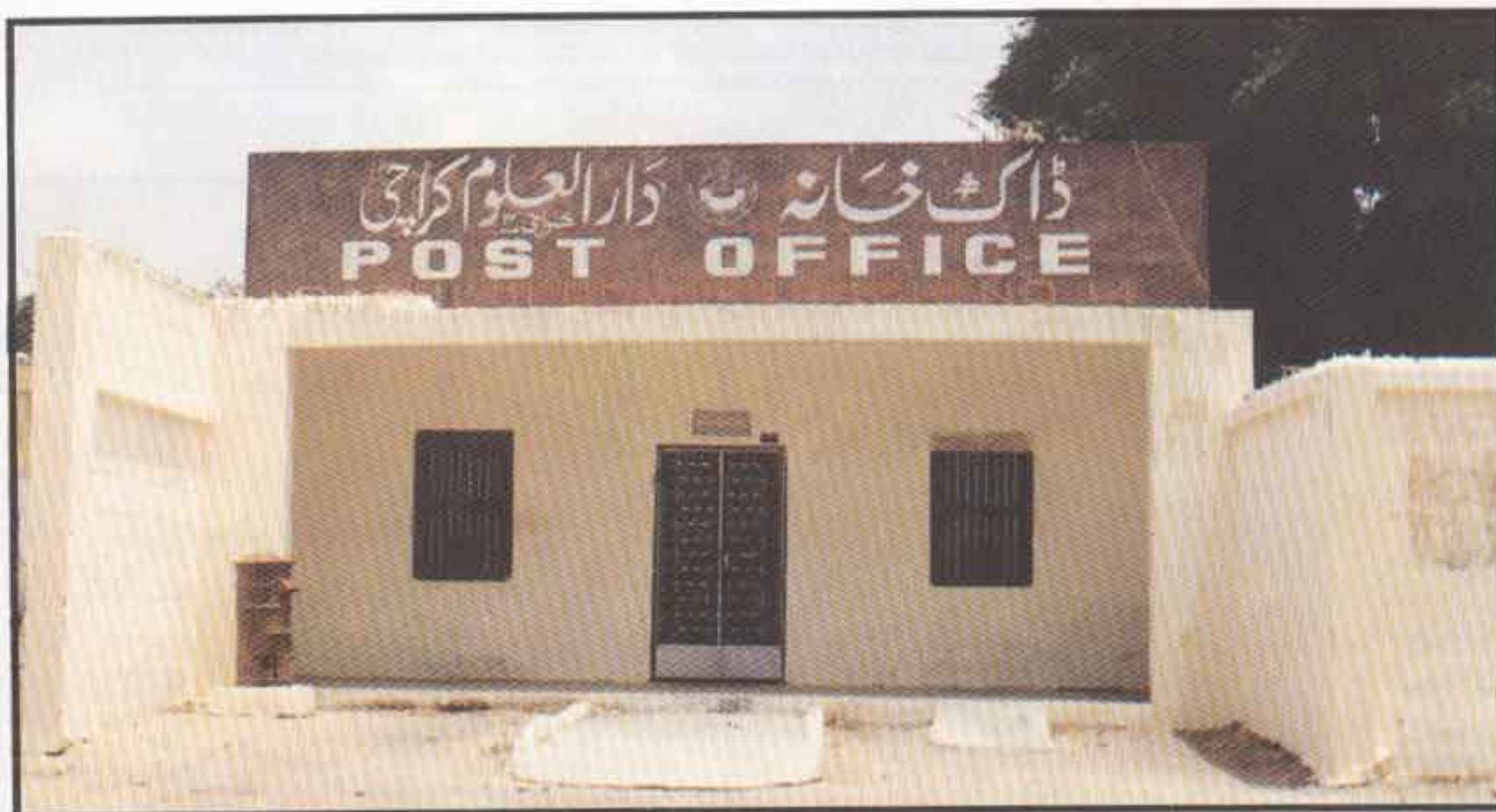
3. Postal Address: Muhammad Rafi Usmani, President, Darul-'Uloom Karachi, Post Code 75180 - Pakistan.

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Photographic View



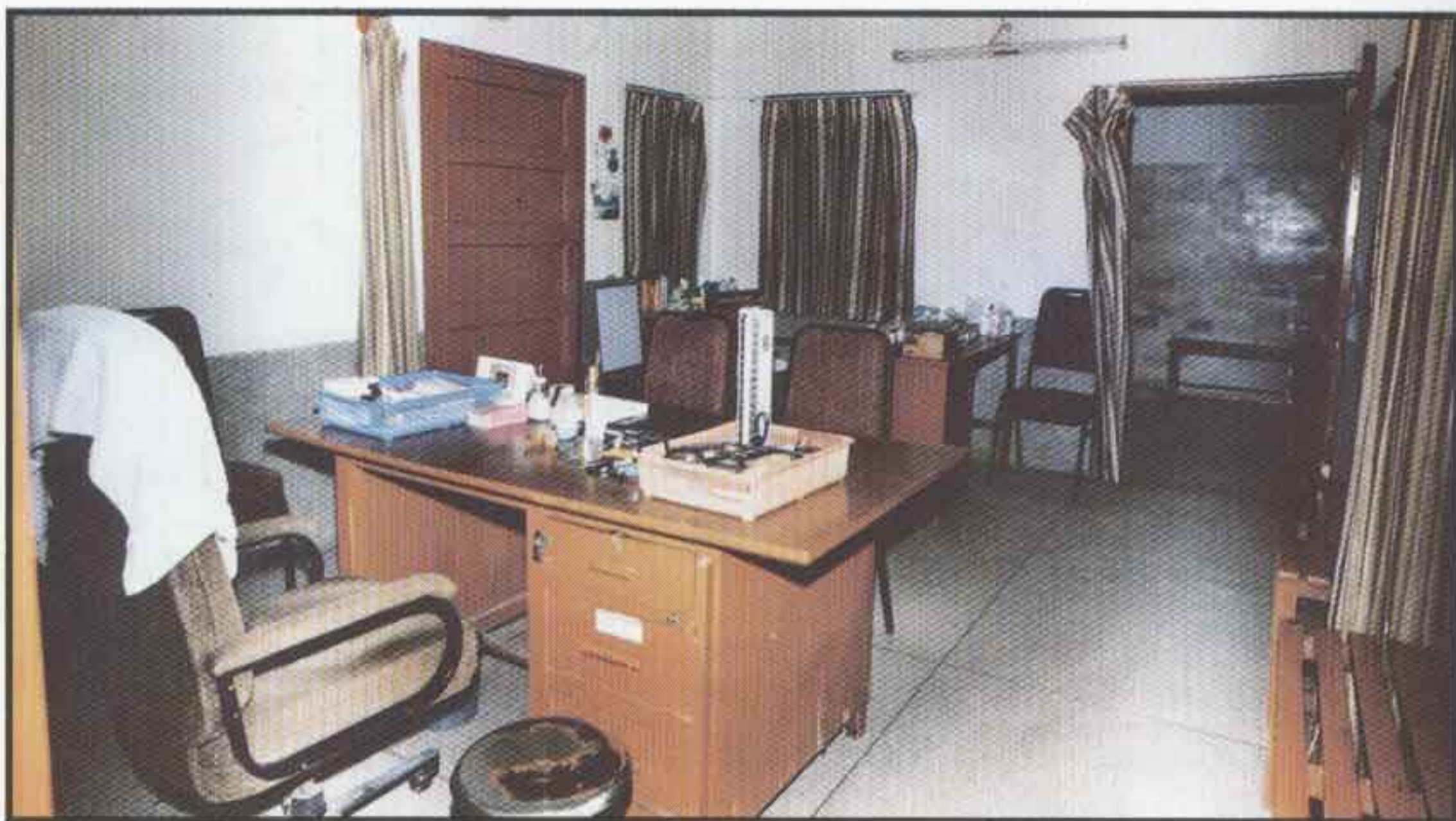
The spacious building of the Kitchen.



Post office

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Photographic View



Interior views of the Medical Center of Jamia Darul-Uloom Karachi.





